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THE CHURCH EDIFICE
AND ITS
APPOINTMENTS

By the Rev. HAROLD E. COLLINS, Ph.D.

Foreword by the Most Reverend JOHN J. MITTY, D.D.,
Archbishop of San Francisco.

✠ ✠ ✠

THE PURPOSE OF THIS BOOK is to present a good, working summary of the laws, taken from the Official Books of the Church, governing the building, the dedication, and the furnishings of a Catholic church; also the canonical legislation of the Parish Registers, as a help to the Bishop and the Pastor on the occasion of the Episcopal Visitation of a Parish.

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THE ECCLESIASTICAL REVIEW

TENTH SERIES.—VOL. IV.—(XCIV).—MARCH, 1936.—No. 3.

THE LITURGY AND THE LITURGICAL MOVEMENT.

Some Corrections and Suggestions.

THERE ARE REASONS why it is useful to make a clear statement here concerning the true meaning of liturgy and the liturgical movement. On the one hand, there is the sincere and open-minded criticism of those who oppose the liturgical movement because they view it as contrary to what they consider sound Christian piety. This kind of criticism, because it is of a positive nature, is useful in clearing up misunderstandings and gives both sides common ground for meeting. On the other hand, there is the actual opposition of those who have been given a false notion of the liturgy by well-meaning but exaggerating promoters of the liturgical cause. We hope by rectifying these false notions and by restraining the over-zealous enthusiasm of liturgical reformers to bring about the happy medium whereby both priests and faithful will unite in the great work of increasing interest and consequently actual participation in the official worship of Holy Mother Church.

We omit all scholarly inquiries, since our present purpose is practical. Likewise, to avoid all doubt, we say at the very start that the meticulous observance of the rubrics, the esthetically perfect performance of the ceremonies, the use of old Roman or of Gothic vestments, the altar facing the people in the nave of the church, the particular practices of the *Missa Recitata*, the procession with the gifts of the faithful at the Offertory, the rehabilitation of certain ancient or medieval rites, the complete exclusion of polyphonic music from the church services—all this, we say, does not make the full liturgical life; nor does the observance of such practices either in

part or in whole constitute the essence of the liturgy. They are all very good, under certain circumstances even commendable, and some of them are obligatory; but they are merely the shell, not the kernel of the liturgy. Although the Church will never renounce her ceremonies in times of peace, and although saints, such as St. Teresa the Great, were willing to sacrifice their lives for the maintenance of one ceremony, nevertheless in times of persecution the Church can dispense with them. This is seen in our own day in the extraordinary dispensations given by Rome to priests in Russia and Mexico in celebrating the Sacred Mysteries.

I. The Dogmatic Character of the Liturgy.

I have just used the expression "Mysteries", and since this word so very well indicates the dogmatic character of the liturgy, let us explain it. This will introduce us into the essential meaning of the liturgy.

The Church is in possession of sacred truths which God has revealed to her and which she must preach to all men and which we, enlightened by the grace of faith, have to believe. Of these mysteries of our faith we do not speak. The subject of our consideration is the Liturgical Mysteries. These consist in the speaking or singing of certain words (*Legomena*); in the performance of certain actions (*Dromena*); and in the use of visible things (*Deiknumena*) which are considered the images of invisible things. Christ Himself has instituted these three elements in the Eucharistic Sacrifice and in the seven Sacraments and during the centuries the Church has adorned them with many ceremonies symbolic of their content. These elements occur also in liturgical functions which were not instituted by our Lord Himself, but by His Church, though they are connected immediately with the Holy Eucharist and the other sacraments. The *Legomena*, *Deiknumena*, *Dromena* alone do not suffice to establish a Liturgical Mysterium, since, as I mentioned before, they serve only as its external form. What must be added as an effect, and what the priest by the execution of the external forms produces, is the Real Presence of our Lord and of His work of our Redemption. When these divine things become present during a liturgical function and when the faithful and devout people ("quorum tibi fides cognita est et devotio") are made partakers of them, then we have a Litur-

gical Mysterium. Thus the faithful receive not only the sacramental graces but, through the work of our Redemption, also the Source of all those graces. The " repraesentatio ", that is, the making present again of Christ and together with Him His Incarnation, Death, Resurrection, Ascension, and Second Coming, in a truly real though sacramental way, brings to a climax the entire liturgical action of the Church.

In this case the external forms work as liturgical symbols, that is, they contain what they signify. Therefore when a Catholic wishes to assist at a liturgical service in the right way, he does not need to produce in his imagination the different phases of the work of our Redemption. What is all important is his firm conviction by the light of faith that, as a member of Christ's Body, or as another Christ, he actually has a part in the life, death, and glorification of Christ when they are made present on the altar. Let me formulate this in another way. Liturgy is a holy act [1] of the Church by which she, as Christ's Mystical Body and Spouse, becomes filled again and again with Christ's redemptive actions and divine life which in turn she hands over to her children, enabling them to adore God in a fitting manner.

He who does not realize what the doctrine of the Mysterium Liturgicum means should not enter into discussions about liturgy and the liturgical movement. He would be lacking the very foundation upon which all liturgical inquiries must be built.

As the matter is very important and as I wish to avoid a too scientific explanation, let me illustrate the nature of the Liturgical Mysterium by a simple analogy. If I drop a coin into a basin of water, it will sink to the bottom, where I can again reach it with my hand and bring it up to the surface. The coin is the work of our Redemption. When it was finished historically, the redeeming activity of the Second Divine Person sank back, as it were, into the depths of the Trinity. The Church, on account of her most intimate union with Christ and through the wonderful power which Christ has given to her and which she exercises in the Holy Eucharist and the Sacraments, reaches back again through the centuries and makes actually present again under symbolic rites the redeeming work of Christ. This becoming present of things which historically speaking belong to the past and which now for a certain

[1] Cf. " Infra Actionem ".

time (for example, during the Canon of the Mass) receive a new and equally real form of existence (i. e. mystical or sacramental) is liturgy in its objective sense.

Certainly it is a marvellously wonderful event. Indeed there is not anything in the whole world of religious thought that can compare with it. No wonder that the Church from the very beginning considered it her duty to regulate the celebration of her liturgy by prescriptions which would preserve this objective proceeding from all individual and subjective arbitrariness. It is not difficult to understand why the rubrics oblige all priests in conscience. Should a priest habitually disregard them, he would certainly commit a sin of disobedience against the Church, which, in her liturgical prescriptions, is directed by the Holy Spirit.

One must never forget that the liturgy is never a private form of worship: it is celebrated in the name of the whole Church and for the benefit of the Church in her totality. This remains true even if a priest celebrates Mass in a small chapel alone with his server. Therefore one must follow out to the letter all the liturgical requirements even though personally one may feel that by adding to or subtracting from them they might be made more beautiful or impressive.

One sees then how wise the Church is in guarding so zealously her holy liturgy with prescribed rubrics. Let her allow in but a small matter personal choice, interpretations, or additions on the part of her priests and she would let down the floodgates of all kinds of liturgical subjectivism. A spirit of capriciousness in the liturgical sphere would produce as much harm and confusion as did private interpretation in the realms of dogma and Scripture. And because of the intimate connexion between dogma and liturgy, as expressed in the axiom "lex orandi est lex credendi," it is easy to see how the same spirit introduced into the liturgy would react harmfully on the world of dogma.

In the early middle ages the regulation of the liturgy was considered a right which each bishop exercised in his own diocese. In our days it has become a papal right which is entrusted to the Congregaton of Rites. A simple priest by himself could never establish a liturgical rite. We know very well that there are many possibilities of embellishing our worship by reïntroducing certain rites and ceremonies now obsolete, and one might even

wish that the highest authority of the Church would reïntroduce some of them. Until that happens, however, we believe that for the sake of ecclesiastical discipline as well as for the promotion of charity among priests, everyone should stand by the prescriptions of the missal, the breviary, and the diocesan ritual.

Some may be inclined to think that such a suggested procedure would destroy the awakened and flourishing enthusiasm for our holy liturgy so evident among the younger clergy, and that it might even sound the deathknell of the liturgical movement itself. Not so, however. In fact, the case is quite the opposite. Let us ask ourselves first of all, have we ever really studied the rubrics of the Roman missal and seen what wonderful possibilities they offer to an obedient priest for a most beautiful celebration of the liturgy? One will find there, for instance, what has to be done if a priest wishes to celebrate the Eucharistic Mystery facing the congregation.[2] This rubric could be followed, should one so desire, during a service for children in order that they might get acquainted with all the ceremonies of Holy Mass. If we do this, we are not acting arbitrarily, but in obedience to the rubrics of the Church. In some instances the official rubrics allow a certain liberty to the individual priest. When, for example, the rubrics say: "Si fuerint aliae hostiae . . . in vase pro communione populi consecrandae",[3] nothing is said about how these hosts are to be put into the ciborium or upon a large consecrated paten. Now, if a lay sacristan or a sister is allowed to do this, and if there is no explicit rule of the diocesan authority forbidding such a practice, why should not the faithful themselves who are to receive Holy Communion during the Mass be allowed at the Offertory to put them in a suitable vessel placed near the altar —especially since this is an old custom that has never been abrogated by a decree of the Church, but simply dropped out of use at a time when the faithful no longer frequently approached the Holy Table during Mass? "In dubiis libertas, in omnibus autem caritas."

After all, the more one enters into a profound study of the forms of our present Roman liturgy (in this article I do not speak of the so-called popular forms of worship such as the

[2] Ritus celebrandi Missam V, § 3: "Si altare sit ad orientem, versus populum, celebrans versa facie ad populum etc."

[3] *Loc. cit.*, VII, § 3.

Rosary, the Way of the Cross, novenas, etc.), the more one sees their beauty and sober simplicity. Inspired as they are by the motherly love of the Church toward her children, they are her direct expression and as such they avoid all superlatives. It is not alone to the more intellectually advanced or to the highly educated of her faithful that she speaks in her liturgy, but to all who claim kinship with her and who look to her to lead them along ways of worship which they all, particularly the poor and humble, can follow. Therefore a liturgical service that is established on the rubrics of the Church and not on the arbitrary and eclectic decisions of an individual priest will neither last too long nor become tedious. If a priest wishes to restore some beautiful and useful rite forgotten in our day he must act with great pastoral discretion in order to avoid all disquietude and fatigue on the part of the people, " miscens tempora temporibus ", as St. Benedict advises in his Rule. In other words, the people should first be sufficiently instructed in the meaning and appropriateness of a rite (for example, the Offertory procession during which the hosts are brought to the altar), and only when they understand the rite, and its practice seems feasible, should it be introduced. It is most imprudent simply to introduce things which appear new and strange to the people and which they cannot understand. In such circumstances it might happen that the priest would be accused of being " rerum novarum cupidus " and with him the liturgical movement itself would be identified and condemned by many people, " et ultima erunt pejora prioribus ".

Quite another thing is the abolition of misuses in liturgical matters. That can be done and must be done as soon as possible: and not real abuses only, but also those things which offend against good liturgical taste—and their number is still very great—must not be tolerated. Just as we look for a good style in a secular or profane public building, so also we should insist that in the house of the Divine Majesty all things are appropriately beautiful and the ceremonies performed in a dignified manner. It is by no means necessary for a priest to be an artist or an actor or to perform the ceremonies with great finesse. If, interiorly, he is devoted to the service of God and, exteriorly, is obedient to the rubrics, his liturgical functions will be impressive and objectively beautiful. Lack of good form or manners in the everyday life of priests is usually the

reason why some behave so negligently at the altar in the presence of God and of their congregations. We must not forget that in order to foster in ourselves the love of the house of God and of its beauty we ought constantly to occupy our minds with such studies as are fitting for our priestly vocation.

No doubt if a priest studies the history of Christian art, if he enjoys good music, and devotes himself to the higher things of life, to the true, the good, the beautiful, he will not tolerate in the sanctuary of God's house anything that would offend against good taste and liturgical correctness.

II. The Historical and Cultural Aspect of the Liturgy.

I began these considerations by studying the dogmatic character of the liturgy. In directing attention now to its external forms (*Legomena*, *Deiknumena*, *Dromena*) we may better appreciate them as a product of history and culture. The external forms of Catholic worship were completed as early as the seventh century and all that has been added to the body of liturgical rites in later times is of an accidental character. Doubtless, the principal constituents of our Catholic liturgy are taken from the Greco-Roman culture. They might be considered a last most wonderful creation of the dying ages of classical antiquity. Their great value consists of their perfect harmony with their dogmatic content.

One sometimes is told that it is foolish to preserve such antiquated forms of worship in our modern times and that it would be better to substitute for them a less artistic and symbolical, a more modern and rationalistic form of worship. But it is a very dangerous thing to take a delicious wine out of an old cask in which it has aged for many years and pour it into a new barrel. Even though the wine is not completely spoiled by the process it certainly will lose in the transfer its delicate perfume and taste. Now as often as we celebrate the liturgy of the Church we are enveloped again in the delicious aroma of Christian antiquity, becoming one in the same supernatural spirit of faith and the enthusiastic love of Christ which animated those early Christians who originated the external forms of our worship. Would it be wise in our day when a modernistic laicism endeavors to destroy all remembrances of the glorious Christian past, to renounce the very forms which have moulded our religious inheritance?

Ten years ago, the writer of this article had an opportunity to confer with his Holiness Pius XI about the very important rôle which our Catholic liturgy would one day have to play in the Church's opposition to the modern heresy of exaggerated nationalism. The liturgy is the strongest link that unites all Catholics the world over with the Mother of all churches, precisely inasmuch as she is the Roman Church. Any essential change in regard to the classical character of the liturgy would open wide the ways for nationalistic churches.

The whole matter has, however, a still deeper significance. Because of our highly developed technical civilization there is the imminent danger of losing the great treasures which are comprised in the word "humanistic education", or "the humanities". Every thinking man must see how superficial and spiritually withered our modern mentality has become since it no longer recognizes or utilizes the knowledge and principles of the philosophy, literature, and art of antiquity. One need only observe how early in life the youth of to-day become absorbed in the modern materialistic thought which, perceiving only external phenomena, no longer is able to reflect about abstract and spiritual realities or recognize or value the existence of the eternal truths. The more the study of the classical authors is neglected in our public (and alas! also Catholic) schools or is used merely to exalt the degenerate manner of life of pagan times, the greater becomes our duty as Catholics to show how those same classic forms were the divinely provided vehicles which the early Church used in establishing her "philosophia perennis" and the truths of her teaching.

Once we Catholics come to neglect or no longer sufficiently to appreciate the Roman liturgy, the breakdown of Christian culture and the consequent triumph of materialism over the whole world would ensue. We Catholics, by the celebration of the Church's liturgy and by a corresponding understanding of its profound meaning, act as the guardians of Christian civilization of the West. It will be about the liturgy of the West, about the altar of Christ's Church, that the final conflict between a rampant materialism and true Christian culture will be joined. The Roman liturgy renders yeomanly service to all mankind by fearlessly maintaining the outposts that guarantee humanity's very existence—her altars.

From this one sees that what many opponents of the liturgical movement have erroneously considered a mere archeological hobby (nor do I deny that some liturgical dilettanti might have given that impression) is in reality a most necessary instrument in preserving among Catholics, and for that matter, among all men, a deep esteem for the Greco-Roman culture, the highest and most perfect that the human spirit has inspired. It can certainly be said that the leaders of Catholic education and Catholic thought are not yet fully aware of the importance of the liturgy in restoring a truly classical and Catholic culture to the world of to-day.

It might be interesting in this regard to give an example of what has been done at the Abbey of Maria Laach, a center of liturgical life, and to notice in particular how its preoccupation with a deeper study of the liturgy brought with it a revitalizing of theological thought, together with the conviction that only through the instrumentality of the Roman liturgy would the classical and cultural traditions of Western Christianity be preserved. Long before there was any talk of a liturgical movement properly so-called, the monks of Maria Laach, by the very reason of their Benedictine traditions, carried out with dignity and due solemnity the Divine Office and daily Mass; they had as an inspiration the old eleventh-century Romanesque basilica, one of the best preserved in Germany; they used the full-length Old Roman vestments; they sang plain chant. In these things they did not differ greatly from the other Benedictine monasteries of Europe, nor did these things constitute for them the beginning of their leadership in the liturgical movement of Germany. It was when the Abbey of Maria Laach came to the fore with something new and inspiriting, gained from the philological and historical inquiries of its competent specialists, that its contributions distinguished its work from that which had already been begun in the liturgical centers of Holland, Belgium, and France. In common with these and with all true Catholics, it considered the Roman liturgy above all else as the most perfect way to adore God in the Spirit of Christ and in union with His Mystical Body, the Church.

Over and above this primary and final goal, the monks of Maria Laach in their liturgical research have given great impetus to theological thought and to correct evaluation of true Catholic culture. In the former field the Benedictines of Maria Laach

found in the liturgy a bridge back to the theology of the early Church and particularly to that of the Greek Fathers. By a study of these early Church Fathers a new and much needed stimulation is given to the theological thought of the day, as is seen particularly in the reawakened interest in early orthodox Christian Platonism. In the latter field, that of Catholic education and culture, the monks have exploited the liturgy as a spiritual quarry which contains the stones needed to build up a true Catholic civilization.

Outstanding in this regard are the efforts and results of Abbot Ildephonse Herwegen. It was he who illustrated in a remarkably clear way the intimate connexions that exist between liturgy on the one hand and philosophy, sociology, art, Church history, archeology, and jurisprudence on the other. As an acknowledged champion of a newly invigorated Catholic outlook on life, while willingly accepting the methods and apparatus developed by historical and scientific technical advances of our day, he refuses to consider them as any kind of a basis for true culture. For him the humanities only, the study of which brings one into living contact with classical antiquity, can form the natural foundation for a truly Christian civilization. With this background, the technical sciences can be incorporated into its make-up without the danger of materialistic influence.

These brief observations on the theological and cultural contents of the liturgy should correct some of the prejudiced ideas current concerning it. From what I have said about its true nature it will not be difficult to gain a correspondingly correct notion of the liturgical movement. First of all, its object emphatically is not the reformation of present Church practices, the restoration of old rites, or the introduction of new ones. What it aims at first and foremost is the deepening of the religious life of the members of the Church by conducting them to a fuller knowledge both of the content and the form of the Liturgical Mysteries, and thus awakening in them a keener awareness and a higher esteem for their great spiritual and cultural heritage. Using this then as the point of departure, the bringing of the message, the culture, the spirituality, the life of the Church to a modern materialistic world unacquainted with the substance of our religion, is the secondary objective equally aimed at by the liturgical movement.

To this end, our work, particularly as priests, as *Mystagogoi*, at the altar and at " God's Work ", must be performed according to the well known prayer, " digne, attente ac devote ". St. Benedict, in the nineteenth chapter of his rule, " De disciplina psallendi ", gives us the real meaning of " digne ": " Ubique *credimus* divinam esse praesentiam . . . maxime tamen . . . cum ad opus divinum assistimus ". And: " *Consideremus*, qualiter oporteat in conspectu *Divinitatis* et angelorum ejus esse ".

In other words, we must *consider* and *believe* that the Catholic liturgy is the " Opus Divinum ", that is, the actual work of God amongst us. Theoretically speaking, we can pray by ourselves, but to make the work of our Redemption again present on our altars—to celebrate a Liturgical Mysterium—is in the power of God alone, who, however, uses us as His instrument in bringing it about. Hence, those who assist at the " Work of God " already attain to the first objective of the liturgical movement by inspiring themselves and others with the spirit of deepest reverence toward the *Praesentia Divina.*

By the word " attente " we are reminded of the rich symbolism of the liturgy. If we distinguish in Holy Scripture a literal sense and a mystical sense, even more so must we do that with regard to the *Deiknumena*, *Legomena*, and *Dromena* of liturgical worship. Would it not be very unsuitable, for instance, to perform the blessing of the baptismal font on Holy Saturday or the consecration of an altar, without knowing the profoundly mystical meaning of the different rites which these liturgical functions contain? A full appreciation of the rites of the Church demands an earnest and comprehensive study, not only of the sacred sciences including the history of the Church, of dogma, and of art, classical and Christian archeology, but also of profane studies, particularly classical literature, world history, the history of religions, etc. Only a scholar in the liturgical field will fulfil these requirements: they demand a very extensive library. The ordinary priest, however, even though he is prevented by his many and necessary occupations from making first-hand research will always be able to avail himself of the written results of the professional explorers in the liturgical field. Or, as a member of a small group of priests gathered together occasionally under the direction of a leader in liturgical matters, he may devote his time to a profitable

discussion of liturgical topics. Such group meetings could center their attention and study on the contents, theological and cultural, of the missal and the breviary rather than on more theoretical and less applicable discussions.

Finally, we celebrate the liturgy " devote " when, according to the meaning of the Latin word " se devovere ", we surrender ourselves completely to the Divinity who becomes present during the Liturgical Mysteries. In this way we shall arrive very soon at the practical consequence of making this liturgical meeting with God the foundation of all our piety.

One can scarcely understand how so many priests can divide their spirituality into two compartments, one containing their official, the other their private religious life. The former consists in the rather quick recitation of the breviary and Holy Mass, the latter in a long meditation, examinations of conscience, rosary, visits to the Blessed Sacrament, etc. From the very amount of time and attention that a priest gives to the latter it is evident that he considers them the most efficient means for attaining personal holiness. By passing over as a perfunctory obligation the official prayers of the Church he actually is missing the surest and most objective road to sanctity.

But I hope to speak more about this on some other occasion. Here it is sufficient to say that the liturgical movement strives to restore the right order and balance between the Church's life and the life of the individual Christian. Many of us would make greater progress in contemplation and in the striving after perfection if we would enter " digne, attente, ac devote " into the Sacred Mysteries of our holy liturgy.

It might sound somewhat harsh to those whose type of piety precludes any deep understanding or direct facing of the great problems of life, to say in conclusion that what the Church needs to-day is not an increase in newly devised and momentarily attractive pious devotions, but a deeper knowledge of the contents of her worship and a consequently greater love and esteem for those classical and traditional rites which are its form. It is only by this essentially religious and equally cultural influence which the Church exerts in her liturgy that she can hope to restore the family life and elevate the social and public life of our day to a true Christian consciousness.

DOM ALBERT HAMMENSTEDE, O.S.B.,
Prior of Maria Laach.

THE EUCHARIST IN THE ABYSSINIAN CHURCH.

THE fact that that part of Africa which is now commonly known as Abyssinia was evangelized in the fourth century can hardly admit of doubt. Rufinus, the contemporary of St. Jerome, narrates how a certain Frumentius after many strange adventures strove to have the gospel preached in these regions, and asserts that to carry out this missionary project Frumentius himself was consecrated bishop by the great St. Athanasius. Moreover the saint last named, in his *Apologia ad Constantinum*, quotes a letter of the Emperor demanding the recall of Frumentius from Aksum, an ancient Abyssinian city, in the ruins of which inscriptions dating from the fifth century have lately been found which bear out the story of its early acceptance of Christianity. Naturally the influence of Egypt always remained predominant. Abyssinia was both barbarous and remote, and when the Church of Alexandria about the year 451, breaking away from the unity of the faith, became overwhelmingly Monophysite, there was nothing to restrain the clergy of Ethiopia from following the evil example of the parent see. The "Abuna" (this is the name given to the head of the Abyssinian Church) was for long ages the only ecclesiastic in that inaccessible land who possessed episcopal orders, and each successive Abuna has always down to modern times been appointed and consecrated by the schismatical Patriarch of Alexandria.

What may, however, be more a matter of interest at the present time, Abyssinia, though so close to Arabia and surrounded on every side by fanatical Mohammedans, still, as a nation, maintains its profession of Christianity. It is in many respects a curious form of Christianity, corrupt in doctrine and extravagant even in what it has retained of orthodox practice. Thanks to the detailed narratives of the Jesuit missionaries, mostly Portuguese, who from the time of St. Ignatius Loyola down to 1636 or thereabouts labored to bring back these schismatics into union with the Holy See, we know a great deal about the people, their beliefs and their religious observances. The fifteen quarto volumes which the late Father Camillo Beccari, S.J., has published under the title of *Rerum Æthiopicarum Scriptores Occidentales Inediti*,[1] constitute in themselves

[1] In future references it will be convenient to abbreviate this title under the initials *R.A.S.O.* The first volume was published in Rome in 1903, the last in 1917. The work was subsidized by the Italian Government.

a mine of information. Changes in the matter of religion do not take place very rapidly in oriental lands, especially where, as in this case, there has been no great intercourse with western civilization. I do not doubt that, apart from a relatively small circle of wealthy residents in the chief centres of commerce, the bulk of the people, and notably the monks, are still wedded to the same ideas and the same practices as those which the missionaries described three hundred years ago. There are many aspects of Abyssinian Christianity made known to us through these reports which seem to invite comment. The extravagant devotion of the people to the Blessed Virgin, their curiously perverse theology, their monastic system, their practice regarding marriage, their rigorous fasts, etc., might any of them well furnish matter for an article, but I propose to confine myself here to the one subject of the Holy Eucharist. This is the centre of all external worship, and it is interesting to note how belief in the Real Presence, though conjoined with much unsound theology and extravagant superstition, still remains the distinctive feature of their Christian faith. What is more, the reader of these records, if he is a little familiar with the literature of the early Church, repeatedly meets with touches which seem to transport him back into the atmosphere of the third or fourth century.

When Dr. Hiob Ludolf, the Lutheran author of the learned and widely read *Historia Æthiopica* (1681), contrived to suggest to his contemporaries that the Abyssinians did not believe in transubstantiation, he was speaking not from any personal acquaintance with the country, for he never set foot in Africa or in any part of the Levant, but simply from the report of a native of those parts, named Gregory, with whom he had become intimate in Rome. The Jesuit missionaries, some of whom spent twenty years or more in Abyssinia, not only spoke and wrote the language, but preached in it with an eloquence to which the royal princes themselves paid tribute. Though criticizing at every turn the doctrinal shortcomings of the Ethiopian clergy, the missionaries were satisfied that in the matter of belief in the Real Presence their schismatical opponents were entirely at one with the Catholic Church. What is perhaps even more convincing than any outside testimony or than the terms of liturgical formulae, the Ethiopic

hagiographical literature, which from the nature of the case was written for the educated, not for the common people,[2] affords a clear insight into the mental attitude of the most venerated Abyssinian ascetics. Let me take an illustration or two from the Life of Maba' Seyon, a text, apparently unique, which was translated from the Ethiopic by the late Sir E. Wallis Budge, Keeper of the Egyptian Antiquities at the British Museum. In this, for example, we may read as follows:

> And it came to pass one day, as the folk were going forth from the church, that a certain man who had partaken of the Eucharist and was returning from the church, struck his foot a violent blow against a stone, and the blood ran down from it on the ground. And the youth, Maba' Seyon, who was filled with understanding, saw him and felt his heart beat, and said: "Let my blood be shed for him";[3] and he followed after the young man until he arrived at his house. And as he went along he ate up the blood of the young man as it dropped from him, and in the house he brought his toe nigh unto his mouth and sucked the blood therefrom until it ceased to flow. Now this he did in honour of the Body and Blood of our Lord which had entered into him. And when the neighbours saw him swallowing the blood mingled with the dust, some of them laughed and some of them marvelled at his understanding.
>
> And again it came to pass on a day that a certain young man who had partaken of the Eucharist vomited everything which he had eaten and drunk, and the blessed man having caught what he vomited in a basin ate and drank it up. And through his love for our Lord Jesus Christ he left nothing of it whatsoever, and the vessel was as clean as if he had washed it with water.[4]

Let me point out that this is a valuable testimony to Abyssinian ideas because it cannot well be an imported story, borrowed from some Coptic or Syriac original. Maba' Seyon, as we learn from the life, was born in the province of Shoa (or, as the Italians write it, Scioa) in the very centre of Abyssinia, and he lived in the time of the Negus Zara' Yakob,

[2] The vast majority of the native population had no knowledge of letters. Even in the seventeenth century only the monks, the clergy and a few of the better class laity could read and write.

[3] This is not very intelligible; the text may be corrupt, or perhaps incorrectly rendered.

[4] *The Lives of Maba's Seyon and Gabra Krestos*, edited and translated by Sir Ernest Wallis Budge, London, 1898, p. 32. This sumptuous work, which reproduces the Ethiopic illustrations in colored facsimile, was financed by Lady Meux, the owner of the manuscript.

about 1450. On the other hand the text of the very fine manuscript from which Sir E. Budge was translating was written and copiously illustrated in brilliant colors early in the seventeenth century. In Plate 4 of his edition Budge has reproduced pictures of both the above incidents.

Even more striking, in its literal conception of the actual presence of the Body of the Lord, is the following passage from the same document. Maba' Seyon is here giving an account of a vision he had had.

> And again it came to pass on a certain day that I was sent to minister along with another priest, and at the time when the Eucharist was being received an awful thing happened. I saw a woman of august and venerable appearance, shining with light, but tears were streaming from her eyes, and I was horribly afraid. And she answered and said unto me: "Dost thou see how the people are crushing the beloved Body of my Son with their teeth? When I see this my own bowels also are consumed. Is it possible that they imagine my Son is dead, and that they do not know that he is alive?"
>
> With such words did our Lady speak to him, and he also wept by reason of her weeping. And Maba' Seyon spoke unto the priests and deacons and unto the men and women of the congregation, saying; Bite not the bread with your front teeth, neither crush ye it with the teeth of your jaws, but touch it only with your tongue and with the roof of your mouth. And by reason of these words the people ate it reverently. Now though some folk paid heed to them others did not, but they derided Maba' Seyon saying; The Lord in the Gospel saith: "Eat my body", but this man saith to us: "Ye shall not eat it". And it came to pass that when he heard that some of them derided him, he said: "I have only commanded that they shall not eat unto their own destruction, but let them not imagine that I have spoken unto them on my own authority. However I have delivered myself and it is for each and all of them to know this".[5]

But let us now turn to the description which the famous Father Pedro Paez, the most capable and successful of all the Jesuit missionaries in Abyssinia, has left us of the administraton of the Holy Eucharist in the churches of that country. At the time (c. 1620) he wrote his important monograph *Da Historia de Ethiopia*,[6] which remained in manuscript until Father Beccari published it in the present century, Paez had lived

[5] *Ibid.*, pp. 37-38.

[6] The whole book on a rough calculation runs to at least 460,000 words.

some fifteen years in contact with the Abyssinians; he had been the intimate personal friend of three successive emperors. He had visited most of the different provinces and possessed a profound knowledge of the language. Moreover he was a man of sober judgment who avoided extreme views and was slow to make statements for which he had not adequate evidence. In Book II, Chapter 11, he deals with the Blessed Eucharist and the ceremonies of the Abyssinian liturgy. Herein when describing the preliminaries of their Mass, he speaks as follows:

They use fermented bread for the consecration, and for the making of this they have a little chamber outside the church. Here nothing is kept but what is necessary for making the bread and wine which they use, but this is where one of the brothers [Paez seems to be speaking of a monastic church] grinds the flour, not without much labour when a good deal of bread is required, for they never employ a horse-mill. Sometimes, however, they entrust the grinding to some widow or respectable married woman who lives near the church. When the hour comes for making the bread—this is always shortly before Mass, and they are greatly astonished that we do not make our hosts every day—a priest comes along and kneads the dough with leaven. If there are only a small number of communicants, he makes a cake (*fas hum pão*) about the size of the paten and a little more than a finger-breadth thick and as broad as may be necessary, since they never use more than one loaf to consecrate with, except on certain great feasts when they make three. This loaf or cake is marked with five little crosses by means of a stamp in that form, and immediately afterwards he makes a number of other small cakes which are (later on) distributed to everybody as blessed bread (*como pão bento*). Then he bakes the whole batch in a great clay bowl, and when they are baked, he puts the loaf to be consecrated in a little copper basin, while the others are kept in a basket which is set apart for the purpose.

In the same chamber a little before Mass the wine is made from raisins in the following way. They take the dry raisins which are kept there all the year round and after washing them they put as many as seem sufficient into a basin, squeezing them into pulp with the hand in a fresh supply of water. This is strained through a clean cloth, and in some churches where the store of raisins is apt to run short they pour in so much water—so at least I was told by the brothers—that it is hardly more than just reddened, though the raisins are always black. What is more, the same brothers assured me that frequently, using only four or five raisins, they poured in so much water that it served not only to say Mass with, but to communicate a number of people, for communion is given in both kinds. From this it is clear that they

do not validly consecrate, since there is no wine there, but only water. But for all that they say the words of consecration and bow down to adore.[7]

Passing over Paez's description of the liturgy, which would occupy too much space, it must suffice to reproduce his account of the distribution of Communion. There is nothing exactly corresponding to the *Domine, non sum dignus*, but the priest says thrice aloud: "Lord, forgive us, Christ", and the people in chorus each time chant the same words in reply. After this he voices in their name a profession of faith which seems to have been framed to include not only a most explicit recognition of the Real Presence, but also an acceptance of the Monophysite heresy of the one nature in Christ, the whole ending in a doxology.

At this point [Father Paez goes on] the celebrant takes a small piece of the loaf saying: "Holy Flesh of Emmanuel, our God in very truth, which He took from her who is the Lady [*Senhora*] of us all" and consumes it; and thereupon the deacon gives him in a silver or copper spoon a little of the blood, saying: "this is the Blood of Christ". Then the celebrant gives communion to the assistant priest of the Mass, who with his own hand takes the spoon and drinks some of the blood; and next he communicates the deacon, to whom the assistant priest administers the blood. After this the sub-deacon receives, and the others who stand within the sanctuary[8] and are all clerics, the deacon giving them to drink of the blood. Then the deacon places himself on the right of the celebrant who has the assistant priest on his left, and this last takes hold of one side of the receptacle on which is laid the paten with the blessed Eucharist covered with a black or crimson veil while one of the priests present in the sanctuary without vestments holds the other side. The celebrant extends his hands to lay them on the veil and the sub-deacon goes before him with a bowl which when the deacon administers blood from the chalice is held under the chalice in order that no drop may fall upon the ground. In this way they proceed to the door of the sanctuary, which is really the door of the church,[9] where the celebrant gives the sacrament of our Lord's body to the lay folk, men and women, saying: "Holy Flesh of Emmanuel, our God in very truth, which He took from her

[7] *R. A. S. O.*, vol. 11, pp. 439-440.

[8] In Abyssinia, as in most oriental Churches, the sanctuary is curtained off or separated by a screen from the sight of the people.

[9] Father Paez seems to have in view some of the small round churches common in Abyssinia where the people stand outside, and the building is little more than a chancel.

who is the Lady of us all "; to which the communicant answers: "Amen, Amen ". And at once the deacon administers the blood with a spoon saying: " This is Jesus Christ's own blood for the well-being of body and soul and for eternal life ". Then the sub-deacon pours into the palm of the communicant's hand a little water with which he washes his mouth and drinks it, and sometimes the water is poured into his mouth itself by means of a beaker which has a spout. Those who communicate receive standing.

When communion has been given to all—for usually all who are present communicate, though they have not been to confession—the ministers return to the altar, and if any part of the sacrament remains, the celebrant consumes it and afterwards washes his fingers with water in the chalice and drinks the contents. Then he washes the paten and the chalice and gives this water to the assistant priest to drink, and turning to wash the chalice again he gives this to the deacon, and washing his hands over the paten he gives the ablution to be drunk by the sub-deacon. When this is done he rubs the palms of his hands with incense, and crossing them he presents them to be kissed by all the priests who are there, saying: " O power of Peter's hand ", to which he who kisses replies: " Be it received like the first sacrifice of Abel ". Then he lays his hands on the heads of the deacon and subdeacon, again allowing them to be kissed and saying: " The blessing of Paul ". When I asked them why they made this difference between St. Peter and St. Paul, the answer they made me was: " Because St. Peter was a priest, and St. Paul a deacon ".[10]

It is interesting to compare this description with the brilliantly colored and contemporary picture in the Meux Ethiopic manuscripts, some of which represent the administration of Communion. In these, as Father Paez mentions, the communicants do not kneel, but stand upright. Two of the pictures show the deacon posed beside the celebrant and holding the chalice and the " spoon ". It looks more like a small punch-ladle than what we should call a spoon, but it has a straight stem surmounted by a cross. The fragment of the consecrated loaf given to each person seems to be of about the size and shape of a chestnut. It is in no case shown as flat and thin like our small hosts in the Western Church, but it is put into the mouth of the recipient by the priest just as happens with us. From Father Mendez, who went to Abyssinia after having been appointed Patriarch by Pope Urban VIII in 1623, we learn that the thin white particles used by the Portuguese missionaries

[10] *R.A.S.O.*, vol. II, pp. 449-451.

gave scandal to the native clergy, who declared that they could not be bread at all, and circulated a report that they were made of hare's brains or camel's brains—animals, as Mendez remarks, which are there held in abhorrence. " In order to refute this calumny ", Mendez continues, " we thought it desirable on many occasions to make and bake our thin hosts before their eyes, using the flour which they themselves brought us. This caused a great sensation; a spectator in one instance exclaiming ' this is truly the bread of angels, whereas ours has been trampled on by the feet of swine and of men '." [11] Father Paez speaks in similar terms, informing us that their curious visitors often commended the wafer bread because it dissolved in the mouth and did not get wedged between the teeth as theirs was apt to do.[12]

Like the followers of the Prophet, there seems to be no question that the Abyssinian schismatics set great store upon the observance of what have been called " ritual trivialities ". Their moral code in many respects was extraordinarily lax, but nothing could be more decorous, so Paez reports,[13] than their behavior during the celebration of the Eucharistic sacrifice. They neither talked nor laughed, and they refrained from spitting. Dogs were rigorously kept out of the church, and, in close agreement with the practice of the Mohammedans in their mosques, each worshiper as he entered the church removed his shoes, an observance to which even the emperor himself conformed. More than that, it was the custom that anyone riding past a church should dismount from his horse and lead it by the bridle for quite a little distance. But it must not be supposed that this was any mark of reverence for the Eucharistic Presence, for the consecrated species were not anywhere reserved in either kind, and Holy Viaticum was unknown amongst them,[14] as was also the sacrament of Extreme Unction. On the other hand no one knelt in the church at any time; the worshipers for the most part stood, but occasionally squatted on the ground. As everyone on entering the church removed his shoes, it would seem a necessary consequence that all went barefoot to Communion.[15]

[11] *R.A.S.O.*, vol. VIII, p. 66. [12] *Ibid.*, vol. II, p. 452. [13] *Ibid.*, p. 496.

[14] For this see Father Barradas, in *R.A.S.O.*, vol. IV, p. 295.

[15] Analogous to this there is a curiously widespread western custom, the origin of which I have never been able to discover, that a lady before entering the confessional should remove her gloves.

But the Patriarch Mendez seems to regard this as a special observance and a point to be insisted on even among the converts who accepted the Roman obedience. He cites what he describes as the "terrible punishment" of a transgressor, a retainer in a great household, who paid no heed to the warnings of his fellow servants and did not bare his feet before receiving the sacrament. To use Mendez's own words:

> On May 1st, 1639, this man went jauntily to communion, as he was accustomed to do, wearing his sandals. That same night he was told off for military duty, but missing his way, fell down the face of the cliff and was killed. They found his body and buried it where he lay. Six days later a tigress dragged the corpse from its shallow grave and devoured the feet, but only just so much of them as the sandals had covered. All the dwellers in the "amba"[16] were witnesses of the fact, for when they saw the body exposed they carried it up to bury it more decently. There this manifest spectacle of God's chastisement was a warning to them of the reverence which should be observed in sacred rites if they wished to avoid a similar fate.[17]

The Patriarch Mendez was a devout and courageous man but, as these remarks of his would alone suffice to suggest, his outlook was cramped by a narrow formalism which in fact contributed not a little to the breakdown of the whole Ethiopian mission.

Akin to this ban on the wearing of shoes at Communion, were other disabilities. A woman who had given birth to a female child could not communicate or even enter the church for eighty days after her confinement, but this period was reduced to forty if the infant were a boy. Again anyone suffering from an open wound or ulcer was similarly excluded, and there was also a most meticulous observance of the law of fasting reception. If an insect flew into a man's mouth, even though he spat it out again, or if he washed his teeth with water without swallowing it, it was esteemed a great misdemeanor to receive the Holy Eucharist afterward. Father Barradas tells us[18] that a noble lady, the wife of an exemplary Catholic prince, Caba Christos, was thoroughly scandalized and shocked at his cleansing his teeth in this way. On his side he asked her whether if the emperor came to visit her she would not take pains to

[16] "Amba" is the name given in Abyssinia to the rocky fastnesses which abound there and which rise very precipitously out of the plain.

[17] *R.A.S.O.*, Vol. IX, p. 313.

[18] *R.A.S.O.*, vol. IV, p. 291.

have her house swept and garnished rather than leave it in an untidy state. But with all this insistence upon forms, there was not, as the Father repeatedly points out, the slightest attempt to secure purity of conscience. All who were present at Mass received Communion as a matter of course, though many of them were leading shameful lives and had not been to confession for years. Even when right principles are laid down they are often presented in Ethopic documents in a way which challenges protest. Take for example the following passage from the Abyssinian Synaxary (this is a sort of martyrologium) under the 30th day of the month Takhshash (corresponding to 5 January). In a notice of Abba John of Scete, who is said to have possessed a supernatural insight into the souls of men, we are told how:

> One day he saw a certain priest whose deeds were evil coming to the church and there were many unclean spirits surrounding him, and they had made a bridle or gag for his mouth; but before he could enter the church, the angel of God came forth from the altar, and drove them away from him with a sword of fire. And when that priest came in and put on the vestments of his priesthood to celebrate the Eucharist, the whole of him became like unto fire, and he consecrated the Offering and administered the holy mysteries to the people. And having put off the priestly vestments and the adornments worn for the Eucharist, he went out of the church, and those black, unclean spirits returned to him and treated him as before. And Abba John told this story to the brethren when he was informing them that there is no difference between the priest who is a sinner, and the priest who is a righteous man at the time of the administration of the Eucharist, because through the faith of the people the bread becometh His Body and the wine His Precious Blood.[19]

Now the principle that a priest in mortal sin can consecrate validly is, of course, perfectly sound, but that the angel of God should facilitate his offering of the Holy Sacrifice while he still remains unrepentant must surely outrage our sense of the fitness of things.

In an article which I contributed to THE ECCLESIASTICAL REVIEW not very long since,[20] I had occasion to speak at some length of the *eulogiae* (or *pain bénit*), a sort of substitute for the Blessed Sacrament which from an early date has served to

[19] Budge, *Ethiopic Synaxarium*, vol. II, p. 430.

[20] See the ECCLESIASTICAL REVIEW for December, 1934, especially pp. 534-536.

keep alive the conception of the Eucharist as a common meal—a *dominica coena* or *sacrum convivium*, to use the phrases which Catholic tradition has hallowed. The reader may have noticed above that Father Paez in his account of the preliminaries of the Abyssinian Mass speaks of bread kneaded and baked at the same time with the eucharistic loaf, but kept in a separate basket. I cannot find that Paez refers to it further, but it is abundantly clear from other sources that it had a notable place in Abyssinian popular devotion. For example, in the Ethiopic Synaxary from which I have just quoted we have an account of the holy martyr Mazakham, the son of a Christian mother and a Mohammedan father. The boy wished to receive the holy mysteries, as his mother did, but she, telling him that this was impossible for one yet unbaptized, gave him some of the blessed *eulogia* bread. Thereupon we read that:

> Having swallowed it, the taste thereof became in his mouth like that of honey. And he meditated in his heart and said: If the taste of this portion of the bread of the Christians is like honey in my mouth, what will be the taste of the Offering? And he longed to become a Christian.[21]

Even more noteworthy are certain miracles recounted in the life of the ascetic Maba' Seyon, previously referred to. When we bear in mind the fact that the small fragment of the eucharistic loaf used in the Mass was put into the mouth of the communicant by the priest himself, and secondly that there was no reservation of the sacrament, it is plain that in the following extract "the bread of the commemoration" can only refer to the unconsecrated *eulogia* which the people were free to carry away.

> Now a sister of Maba' Seyon asked him to give her some of the bread of the commemoration of our Redeemer, and he gave her two very small pieces. And when she had taken them and was going on her way, a certain monk met her and asked her to give him the fragments, and she did so: and he took them and put them straightway into the case until the time of supper. Now when the evening had come, he opened the case intending to eat the pieces of bread, but he found therein a figure of our Lady Mary with her beloved Child; and straightway he was greatly perturbed and he covered up the case as it was at first, and set it down. And when he had waited some time he

[21] Budge, *The Ethiopic Synaxarium*, vol. IV, p. 1013.

looked at it again, and then he opened it and found that it contained bread only; and he ate it forthwith and was satisfied with the blessing thereof.[22]

In another story in the same document we are told of a man who, having received one portion of the bread of commemoration which was given into his hands by Maba' Seyon after the Offering, helped himself to a second by stealth. Having swallowed both, he afterward fell very ill, and had terrible visions of the devil. Being brought to death's door after a long illness, and Maba' Seyon having in the meantime died, he went to the holy man's grave to beg forgiveness for his impiety and was immediately cured.[23]

Finally let me notice that among the converts made by the early missionaries in Abyssinia there were many noble examples of a genuine and lifelong devotion to the Blessed Sacrament. Of Sela Christos (brother of the Emperor Seltan Sagad) and of the Viceroy Caba Christos it is recorded that in the Holy Week of 1626 they kept watch by turns the whole night through before the Body of Christ at the altar of repose in the missionaries' church.[24] Both these princes remained faithful to the end in their allegiance to the Holy See and suffered much for their championship of Catholic unity. Similarly there were not a few cases of Abyssinians who received ordination from the Patriarch Mendez, and who at the peril of their lives held out against any *communicatio in sacris* with the schismatics. Of one of these, Abba Orasi Christos, it is recorded that having been arrested he was ordered, after being cruelly flogged and after further brutal treatment, to receive the Eucharist according to the Abyssinian rite. When brought into their church for that purpose, amid a great crowd of people, he loudly denounced their consecrated elements as food for dogs. He was in consequence spreadeagled upon the ground in the marketplace and pegged down so that all the people should trample upon him, and finally his head was smashed in with a heavy stone.[25]

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[22] Budge, *Life of Maba' Seyon*, pp. 65-66.
[23] *Ibid.*, p. 67.
[24] *R.A.S.O.*, vol. VIII, p. 198.
[25] *R.A.S.O.*, vol. VII, p. 387-388; and vol. XIII, pp. 114-115.

THE CATHOLIC CHOIR.

IT MAY BE SAID by way of definition that the ideal Catholic choir is one which combines with musical excellence a second and essentially spiritual quality. This quality comes of applying to the functions of the choir a practical knowledge of the true liturgical spirit. Without it, a choir, however admirable from the simply technical viewpoint, will be a mere vehicle for the display of virtuosity. Before attempting a detailed consideration of these two points—the musical and the spiritual—it is well to remember that neither is independent of the other. An organization of the highest technical perfection will fail of attaining the ideal unless it is inflamed with mystical zeal. Similarly with a choir of musical incompetents: however devoutly it may approach its task it is foredoomed to failure. In the deepest sense, of course, neither quality can exist in more than a partial (and, hence, necessarily imperfect) degree without the other; it is important that we realize the truth of the matter: each quality reaches its plenitude in conjunction with the other. The presence or absence of these constituents in a choral organization will depend not only on the director and on the members of the choir but on certain other circumstances as well.

I.

The director must be a church musician of broad and cultivated tastes, a man of wide knowledge and of wide sympathies. It is not necessary that he be a renowned concert organist. Nor is a popular composer always the best choice. It is necessary that the director of our ideal choir be not only a first-rate musician; he must be more than that. Lawrence Haward, writing of the work of Dr. Walter Headlam of King's College, Cambridge, said: " The poetry and the music to the Greeks were the same; they could no more be thought of apart than the two sides of a Greek coin. To understand and interpret Greek poetry, therefore, you must bring not only a literary taste, nor merely a literary taste combined with learning, but a combination of taste, learning, and an ear for music. Headlam, by being a poet, a scholar, and a musician, was able to understand Greek poetry, and to tell us what it means; how well he did it is already known to scholars." [1] Now this thought of

[1] Quoted in Cecil Headlam: *Walter Headlam: His Letters and Poems, with a Memoir*, London: Duckworth, 1910; p. 64.

Mr. Haward's is not without application to the case of the ideal musician we are considering, and it is not far-fetched to say that as well as being a musician, he must be a scholar and a poet; and, I would add, a priest; by which last I mean not that he must be formally in Holy Orders, but that he must know and fulfil his place in that *regale sacerdotium* of which the Apostle speaks. To the composers of the early Plainsong and to the masters of the Polyphonic period (as to the best of modern writers) the music and the words they set were the same: the melodies they wrote were designed to clothe the words in a fitting way, to adorn and to intensify the meaning of the text and to present this meaning to the hearers in a vivid, suitable, and unmistakable fashion. To seek out all this, to understand it, and to make it shine forth is work worthy of the scholar, the poet, the musician, and the priest. It is in this function that the artistic stature of the interpreter may be considered, at times, equal to that of the creator:

> Fecerat e viva lapidem me Jupiter; at me
> Praxiteles vivam reddidit e lapide.[2]

The choir itself can best be formed on and nourished by a choral foundation of the traditional type — a Choir School; a boarding school, that is to say, in which the academic and physical aspects of education are regulated in conjunction with musical studies. This idea of education may be compared with what Plato says[3] of the value of music; with Aristotle's opinion[4] of its place in education; and with the actual practice of Greek education as discussed by Kenneth John Freeman in his *Schools of Hellas*.[5] Adequate substitutes for the resident choir school (which obtains in many places in England, and at the Cathedral of St. John the Divine, and at St. Thomas Parish, in New York) have not yet been devised. To think that in the parish schools Catholics have organizations practically equivalent to the Anglican choir schools (there *are* persons who have seriously advanced this theory) is to betray a lack of knowledge of the parish schools. The curricula and examinations of these institutions are so regulated that musical matters are relegated to

[2] Gray's Latin version from *Anth. Plan.*, iv., 129.
[3] *Protag*, 326B, and *Laws*, bk. vii.
[4] *Politics*, bk. viii.
[5] London: Macmillan, 1907.

a position of quite minor importance. Consequently the experience of a choirmaster who presents himself at such a school to arrange for rehearsal periods during school hours (it is futile to expect the average boy to attend rehearsals in his free time) is disheartening indeed. Should he succeed in obtaining the consent of the principal that perhaps half-an-hour a day be allotted to the process of teaching music (and with a large share of good will a principal can hardly take more time than that from the already overfilled schedule), he has then to conciliate the teacher who is, quite naturally, somewhat disturbed to find a portion of his class daily departing in the midst of the arithmetic lesson. These hurdles behind him, the sorely-tried musician must then face the problem of exciting the interest, and, sometimes, it is to be feared, the further task of allaying the hostility, of his young charges. He may find among them few good voices or he may find many: in either case he will be faced with almost insurmountable obstacles in the task of transmuting baser metals into musical gold. Frequently he will find that the boys are not ideal material for his purpose: they may not always possess the cultural background that will enable them not only to work well but to appreciate the work they will be expected to do. Even if we assume that the individual boy be kindly disposed toward the efforts of those who hope to make him sing, his attitude will often be nullified by his companions and environment. For instance, rehearsals held during a boy's play hours will cause him to regard singing with disfavor; or the attitude of the *arbiter elegantiarum* of the circle in which the boy moves may be inimical to musical activities; or a mother may find that rehearsals cause her son to be late in appearing at the family board, and so request that he " be excused from the choir ". The thousand and one obstacles a choirmaster must face in these circumstances range from indifference and derision to positive hostility.

Nothing said here is intended in disparagement of the parish school. It performs in an admirable manner the function for which it was founded. Evidently, however, the intellectually obtuse must be reminded that this purpose is not the training of choristers.

There are some choirmasters who, in despair after unpleasant parochial experiences, have tried to draw their boys from out-

side sources. As few of them can afford to expend the amount of money which this sort of thing demands, their choirs languish and die, or degenerate into small chamber music societies which make no tonal impression in the average church, be it ever so small. Few boys are willing to bind themselves to regular service without remuneration. The average youngster may be attracted by the novelty of the idea of singing in the choir, while it is still a novelty: after a while his enthusiasm generally wanes unless it be stimulated.

The state of affairs in regard to the adult sections of the choir is not dissimilar. The chances are that the singers will not be particularly good musicians or men of exceptional education, for were they such they would, in all likelihood, flee the uproarious atmosphere of a practice room where the director vainly endeavors to bring a group of raucous and ill-disciplined boys to order, and would affiliate themselves with a choir in which better music and better manners prevailed. The monster of commercialism raises its head in many of these choirs, the adult members serving less because of a sense of the holiness and dignity of the office they fill and of the opportunity which that office gives them for the furtherance of their devotional life, than because of satisfaction with purely material considerations. (Many churches which expend practically nothing on the trebles are satisfied to appropriate huge sums for the adult sections. In the Anglican communion these conditions are, sometimes, reversed.) These singers are impatient of detailed work, their enthusiasm is neither for the liturgy nor for the music, but solely for their stipends, and the first Sunday of the month is that on which their attendance is most spontaneous. It may readily be appreciated how little such conditions are in accord with either the spirit which dictated the injunction in the *Pontificale*: " Vide, ut quod ore cantas, corde credas, et quod corde credis, operibus comprobes ",[6] or the desires of Pope Pius X as set forth in his *Instruction on Sacred Music*. It would be well, of course, could singers always be recompensed generously

[6] De officio Psalmistatus in *Pontificale Romanum*, Malines: Dessain, 1895; Pars tertia, p. 166. It is interesting to note that in early editions of the *Pontificale* the form for the ordering of a chorister is placed immediately before the forms for conferring the tonsure and minor orders; cf. *Pont. Rom.*, Venice: apud Iuntas, 1561; pars 1a. fol. 2. And indeed, in the modern *Pontificale* the ordaining prelate is told that " if he confer this order before the other, he does well ".

for their work, but this remuneration should never be the major concern in their minds. The honoring of God is the chief object of their service and other aspects must assume a place of secondary importance. Generous stipends in choirs are things to be accepted quietly and as a matter of course: they ought not be dwelt upon nor ought they be exalted into the position of prime importance. That commercialism is at present rampant is due perhaps less to the singers than to other persons and circumstances: in the face of that pre-occupation with financial matters (almost, it would seem, for their own sake) which distinguishes so many persons who ought be providing a quite contrary example, the attitude of singers, though deplorable, is not entirely surprising.

How different is the situation of the director whose organization is formed on a choir school. He can afford to pick and choose the most desirable boys from the many applicants who submit themselves, their voices, and their manners for consideration; and should any boy chosen lack the proper background it can be supplied by the refining influence of the school. When the director wants his boys they are at hand. Rehearsals and the daily Choral Service are part of an expected and well-organized routine which neither upsets nor startles. Facilities for the adequate training of the choristers are infinite and the possibility of attaining liturgical and musical perfection is unrivalled in any other mode of solving the problems which arise in the field of ecclesiastical music. Commercialism is less likely to play a part in the organization, for the adult sections of the choir are formed partly of graduates of the choir school who desire to maintain their connexion with this branch of the Church's activity and partly of other musicians who, attracted by the fine atmosphere and musicial excellence of the choir, count it a pleasure and a privilege, beyond material considerations, to form part of it.

Choir schools (and there is but one sort of satisfactory foundation—the boarding school: the day school being practically useless for this purpose) provide for musical excellence in the present but their influence extends far into the future: boys brought up in these schools, in an atmosphere determined by a correct orientation on musico-liturgical matters, become the composers, choirmasters, and singers of later years. To realize

what their existence has meant in the development of ecclesiastical composers one has but to turn to the volumes of music edited in Italy by Monsignore Ippolito Rostagno, Monsignore Casimiri, and Don Giovanni Pagella; in France by M. Charles Bordes, M. Vincent d'Indy, and M. Charles Pineau; in Germany by Doctor Proske, Doctor Haberl, and Monsignore Bauerli; in Spain by Don Felipe Pedrell, and Padre Otaño; and in England by Canon Edmund Horace Fellowes and his associates on the commission financed by the Carnegie-United Kingdom Trust. The debt of the Church and the world to the choral foundations of the Renascence (and the centuries preceding that period) is due not only for the manner in which they fulfilled the primary principle of their institution by providing that the performance of the Liturgy be worthily accompanied by music, but also for the great masters who, having been produced by these schools, have passed on to us a precious heritage of devotional art. To cite but one example: the full flowering of the genius of the great Palestrina was the result of training received in a choir school. Without this training it is questionable if his talents would have carried him to the sublime heights he achieved. "Art, we cannot deny, is developed in and through Academies, Schools, Traditions. True, artistic genius is something more and other than is such training or than all such training can give of itself. Yet even genius cannot dispense with at least the more indirect forms and effects of such training, if this genius is to achieve its own full power and effect ".[7]

It is absurd to think such schools impracticable or impossible. No one can deny the need for them. The financial support might easily be provided for one in each ecclesiastical province were the attention of certain lay benefactors of the Church and of individual prelates directed to this important subject. If all other appeals fail, the appeal to the vanity of the donor of the endowment fund, that the school would stand as a lasting monument to his name, ought to prove effective, at least in certain cases which need not be specified. Applicants for admission to the schools once they were founded would not be wanting. The two Episcopalian schools I have mentioned are deluged with applications every season. Indeed, one which recently began to

[7] F. von Hügel: *Essays and Addresses on the Philosophy of Religion*, London: Dent, 1921; p. 259.

charge a small tuition fee (ordinarily choir schools are free; education and maintenance being given on the foundation in return for the boys' service) does not suffer from a lack of potential choristers.

The solution of the musical side of the problem which the idea of the truly Catholic choir raises, lies in establishing choir schools and placing them under the direction of competent persons. When this has been done, results will inevitably follow, and we may hopefully expect, nay, we may feel assured, that conditions will parallel those of the great age of devotional art.

II.

Up to this point I have been viewing the case principally from the musical standpoint. It is important that the spiritual aspect be not passed over lightly. In reality, of course, liturgy and music are one: each is part of the other. If I appear to separate them it is merely for the purpose of analysis.

The Church has called to her service the resources of all the arts, and has done this for a definite purpose.[8] The stained glass windows now so loudly acclaimed by lovers of beauty were designed to speak to the unlettered and to teach divine things to them. The drama, which received support and inspiration from ecclesiastics in the middle ages, served a like purpose; it emphasized and made intelligible the ideas underlying liturgical acts, thus fostering personal devotion. This may be seen from many of our present rites and usages. The Palm Sunday procession is a dramatic reënactment of Christ's entry into Jerusalem; but in a sense it is more than a simple commemoration: centuries of Christian use have sanctified it and have caused it to partake of a sacramental character. Thus regarded it symbolizes the entry of the Saviour into our souls. When, in Advent, we pray "*Rorate caeli desuper et nubes pluant justum*", we not only, in dramatic fashion, place ourselves in the position of ancient Israel which, for four thousand years, besought the Desired of all nations that He would come: we beg a rebirth of Christ in our own lives. Sculpture is another medium by which the Spirit speaks. Of the *Beau Dieu* at

[8] Professor Kirsopp Lake writing of the Church calls it "a great tradition in which thought, music, letters and other arts have been combined by our ancestors to the furtherance of religion and the life of the spirit". (*The Religion of Yesterday and To-Morrow;* Boston: Houghton Mifflin; 1925; p. 102.)

Amiens and the many figures whis surround it Marcel Proust has written: " La liturgie catholique ne fait qu'un avec l'architecture et la sculpture de nos cathédrales, car les unes commes les autres dérivent d'une même symbolisme. On sait qu'il n'y a guère dans les cathédrales de sculpture, si secondaire qu'elle parraise, qui n'ait sa valeur symbolique." [9] Music has its place in this hierarchy of symbols. It was incorporated into divine worship not simply that it might lend dignity to the offices, but principally that it might aid in the work of making understood the charismatic meaning of liturgical texts.[10] Art has been made the servant of the liturgy, and the liturgy, as says Pope Pius X, is the " primary and indispensable source of the true Christian spirit ". When we realize this we know the value and the true purpose of liturgical worship. The one point that clarifies everything in this connexion is that the liturgy, rightly understood and properly used, performs a sacramental function: it speaks through outward forms " ut ex visibilibus invisibilia facilius capiantur ".[11] The object of music in worship is not to amuse; nor is it to serve as a substitute for the opera house or the concert hall even in their educative function. Still less is it designed to pander to a degenerate musical taste: its only aim is to *seek the things that are above.* So considered, it is seen as something not superimposed upon liturgical action and partly alien to it, but as organically one with the liturgy—spiritually fused into identity with it. Our ideal choir, then, is to be more than a superb musical organization: it is to be permeated with the true spirit of the Christian liturgy, and so will serve as a means of expressing the life of devotion in its public manifestation. It will set forth divine truth clothed in melody, thus expressing the artistic and spiritual unity which exists in the worship of the Church. This does not mean that it will be a mere esthetic exercise or a demonstration of the observance of rubrics. The attitude which identifies mere rubrics with the liturgy is an essentially immature one. The

[9] Marcel Proust: *La Mort des Cathédrales* in his *Chroniques,* Paris: Gallimard; 1927; p. 155.

[10] This idea is clearly expressed in the preface to the *Graduale,* where, among other things, we are reminded of these words of St. Bernard: " Cantus enim oportet ut litterae sensum non evacuet sed fecundet ". *Graduale Sacrosanctae Romanae Ecclesiae,* Paris: Desclée & Socii, 1924; p. xiv.

[11] Durandus: *Rationale divin. officiorum,* p. 23; no. 4.

liturgy, the expression in text, and music, and ceremonial of Divine Life within the soul, is a broader field than certain rubricians would make it. They are victims of a narrow, pettifogging attitude which will have no place in the government of our ideal choir. Sustaining all rubrics is a broad, general character which Edmund Bishop called *the genius of the Roman Rite*. If we are true to this inward spirit we will violate no rubrics, being guided by the principle on which rubrics themselves depend. In determining whether a setting of the Ordinary of the Mass is or is not suitable for liturgical use the question is not, *has the composer repeated the intonation of the celebrant in the Gloria or Credo?* Nor is it, *how long is this or that movement?* The important question is, *does the composition faithfully mirror the text, is it worthy of divine worship as a setting forth of the spirit of prayer?*; to use the words of Pius X, is it *holy*, is it *true art*, will it exert a *large appeal*?

That the true spirit of the liturgy is imperfectly understood is amply evidenced by existing conditions. In many places not simply are positive laws disregarded, but, what is more important, the principle underlying these laws is treated as though it did not exist. Thus, instead of a practical knowledge of *the genius of the Roman Rite*, we find either slipshod formalism, illegitimate excision, or Byzantine excess the governing principle of some ecclesiastics. Those afflicted with the first of these ailments rush through the ceremonies as though they were engaged on a marathon; the victims of the second chop off such parts of the offices as they do not find to their liking; and the Byzantines distort beautiful and well proportioned ceremonies by emphasizing their less important features. From this true liturgical observance suffers immeasurably.

To ensure against the state of mind which would regard our liturgical ceremonies as merely formal gestures or esthetic playthings we must duly esteem the sacramental principle through which and by which the liturgy fosters the devotional life; that this may be fruitfully accomplished we must know the character of our Rite and conform our practices to this character. Our choirs must be developed in accordance with this essential spirit if they are to aid us in communing with God.

III.

It does not require an abnormally severe critic to perceive that we lack organizations of the ideal type—choirs which really serve as an inspiration, and not as a distraction, to worshipers. And we may wonder if we are on the pathway to securing them; for despite some encouraging signs the obstacles in the way of improving existing conditions are many. The most obdurate of these obstacles is, beyond doubt, that horror of criticism — a horror so deeply rooted that it frequently amounts to a phobia—which has played so prominent a part in the history of latter-day Catholicism. Supine indifference or active opposition greets the efforts, however well-founded, earnest, or sincere, of those who would point the way to improvement. Too often do Catholics display in response to critics an attitude which evokes the memory of lines "the exquisite author of the *Elegy*" penned on his arrival at Peterhouse in 1742:

> Ah, ignorance! soft salutary power!
> Prostrate with filial reverence I adore.
> . . . . . .
> Oh say, successful dost thou still oppose
> Thy leaden aegis 'gainst our ancient foes?
> Still stretch, tenacious of thy right divine,
> Thy massy sceptre o'er our slumb'ring line?
> And dews Lethean through the land dispense
> To steep in slumber each benighted sense?
> If any spark of wit's delusive ray
> Break out, and flash a momentary day,
> With damp, cold touch forbid it to aspire,
> And huddle up in fogs the dang'rous fire.[12]

The hostility or apathy, as the case may be, with which responsible persons are wont to greet the strictures of the most constructive critics is particularly reprehensible when it cloaks with a foolish complacency a state of affairs unworthy of our high traditions.

The great emphasis which has hitherto been placed upon social service work in connexion with religion—a circumstance which has been somewhat intensified by the late economic distress—is partly responsible for the neglect of some important features of the life of the Church. Fortunately, however, there is a growing tendency to realize that "man does not live by

[12] Thomas Gray: *Hymn to Ignorance*, in his *Works*, edited by Sir Edmund Gosse; London: Macmillan, 1912; vol. 1, p. 111.

bread alone " and that the needs of the spirit must be served as well as material necessities. No doubt, the utilitarians in the ecclesiastical body politic will do their utmost to stifle this realization as something visionary and impractical. Their ultimate success in dispensing " dews Lethean through the land " is not, we may trust, entirely assured.

Perhaps also to the absence of capitular bodies in the ecclesiastical organization of this country may be laid much of that neglect of the liturgy which distinguishes American from European Catholicism. The lack of any corporations which have as the very reason for their existence the safeguarding of the dignity and purity of divine worship must be, at least in some degree, a responsible factor in the indifference with which the liturgical life is treated in many circles. However, we must realize that when chapters are established in this country, as undoubtedly they eventually must be, it is to the original purpose of these bodies that we must direct our regard when determining how they shall be constituted. Chapters were originally founded that the liturgy might be publicly performed in an adequate way, and the first requirement in a candidate for a prebendal stall was a knowledge of music and the possession of a singing voice. Time has altered these pristine conditions in many places, and canonries are now too frequently awarded to superannuated rectors as expressions of episcopal esteem and affection, or, what is even worse, as the best means of putting an ancient warrior on the shelf. Such canons are neither able for nor sympathetic to their true work: they are canons merely in name and have given rise to a state of affairs which has been nicely, albeit sarcastically, referred to in the epigram,

> Canonicus a canendo,
> Sicut mons a movendo.

Needless to say, it is not to this travesty of once admirable institutions that we may look as to examples of ideal foundations, but to new bodies constituted on the original lines of the old ones. And here it may be observed that the reformation of existing chapters which are at variance with the purpose of their foundation, is one of the problems which must be settled in the ecclesiastical circles of Europe.

The growing influence of the movement called "The Liturgical Revival" is encouraging as a sign of renewed interest and activity in important matters which have hitherto been neglected; and, saving the misfortune that it degenerate into a rubricians' paradise, speaks well for an authentic and truly Catholic outlook in the future. Abroad, much has been accomplished under the impetus provided by this movement; here, with infinitely greater material resources, it is deplorable that we have done so little.

In the field of liturgical music, as elsewhere, example is more potent than precept, and one organization directed in accordance with high principles avails more than much writing and discussion, as anyone who has ever heard a really fine choir will agree. What I have here bespoken is not simply a matter of esthetics: it is primarily concerned with the cultivation of holiness. There are some who will laugh at the idea of the choir serving as a means of fostering sanctity. What but this is the function of the liturgy? And of that liturgy music forms a prominent and efficacious part. *Vanitas vanitatum, omnia vanitas praeter amare Deum et illi soli servire.* That music is a sort of Jacob's ladder whereon we ascend to God is in no way a new idea; the chorus of saints and mystics throughout the ages testify to its importance as a means by which *the soul is oned with God.* "So St. Paul's injunction to his converts in Colossians and Ephesians, that they should use 'psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord', finds many a parallel in the lives of the mystics; for whom music is ever a spiritual thing, an apt symbol of the harmonies which fill the universe. 'As the work of the husbandman is the ploughshare: and the work of the steersman is the guidance of the ship,' says the early Christian poet, 'so also my work is the psalm of the Lord. . . . For my love is the Lord, and therefore will I sing unto him.' The servants of the Lord are His minstrels, said Francis of Assisi, and the ideal Franciscan is the lark. The 'sweet melody of spirit' often possessed him and he urged the duty of song on all the world. Rose of Lima sang duets with the birds; Teresa sang of her love as she swept the convent corridors. Rolle found mystic truth a 'sweet ghostly song' and declared that the souls of the perfect no longer pray but sing. Nor is this

concept of divine melody, and the soul's necessary participation in it, confined to Christian mysticism. It seems to be one of the primal forms assumed by spirit's tendency to Spirit, the self's passion for its Source, Home, Love; and it is found as well in the East as in the West, in the modern as in the ancient world.

When thou commandest me to sing it seems that my heart would break with pride; and I look to thy face and tears come to my eyes.
All that is harsh and dissonant in my life melts into one sweet harmony—and my adoration spreads wings like a glad bird on its flight across the sea.
I know that thou takest pleasure in my singing. I know that only as a singer I come before thy presence.
I touch by the edge of the far-spreading wing of my song thy feet which I could never aspire to reach.
Drunk with the joy of singing I forget myself, I call thee friend who art my lord." [13]

ALASTAIR GUINAN.

New York City.

[13] All of this remarkably fine passage, including the quotation from Sir Rabindra Nath Tagore, I have taken from Miss Evelyn Underhill's *The Mystic Way,* London; J. M. Dent, 1913; pp. 189-190.

ENCYCLICAL LETTER OF HIS HOLINESS PIUS XI

BY DIVINE PROVIDENCE

POPE

TO OUR VENERABLE BRETHREN, THE PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS AND OTHER ORDINARIES IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE

ON THE CATHOLIC PRIESTHOOD

VENERABLE BRETHREN

GREETINGS AND APOSTOLIC BENEDICTION

By the inscrutable design of Divine Providence We were raised to this summit of the Catholic priesthood. From that moment Our thoughts have turned to all the innumerable children whom God entrusted to Us. But, in a special way, We have felt an affectionate and earnest solicitude toward those who have the commission to be "the salt of the earth and the light of the world," [1] for those who have been singled out and honored by the priestly character. In a still more special way Our thoughts have turned toward those dearly beloved young students who are being educated in the shadow of the sanctuary and who are preparing themselves for this most noble charge, the priesthood.

Even in the first months of Our Pontificate, before We had addressed Our solemn word to the whole Catholic world,[2] We hastened to lay

[1] Matt. 5: 13, 14.

[2] Encycl. *Ubi arcano*, 23 December, 1922.

stress upon the principles and ideals which ought to guide and inspire the education of future priests. This We did by Our Apostolic Letter *Officiorum omnium*,[3] written on the first of August, 1922, to Our beloved son the Cardinal Prefect of the Sacred Congregation for Seminaries and Universities. And whenever Our pastoral watchfulness prompts Us to consider more in particular the good estate and the needs of the Church, Our attention is directed always, and before all things else, to priests and clerics.

There is not lacking witness to this Our special interest in the priesthood, for We have erected many new seminaries; and others We have, at great expense, provided with new and befitting buildings, or endowed more liberally with revenues or staff, that they may the more worthily attain their high aim.

On the occasion of Our Sacerdotal Jubilee We allowed the event, so blessed in its memories, to be celebrated with some solemnity, and We even encouraged with fatherly gratification the marks of filial affection which came to Us from every part of the globe. Our reason was that We regarded this celebration not so much a homage to Our Person, but a dutiful tribute of honor to the dignity of the priestly character.

Similarly, We decreed a reform of studies in ecclesiastical faculties by the Apostolic Constitution *Deus scientiarum Dominus*, of the twenty-fourth of May, 1931. Our special purpose in this decree was to make the culture and learning of a priests even broader and higher.[4]

This matter, indeed, is of so great and universal importance that We deem it fitting to devote to it a special Encyclical, as it is Our desire that the faithful, who already possess the priceless gift of Faith, may appreciate the sublimity of the Catholic Priesthood and its providential mission in the world; that those, too, who do not yet possess the Faith, but with uprightness and sincerity are in search of Truth, may share this appreciation with the faithful; above all, that those who are themselves called may have still deeper understanding and esteem of their vocation.

This subject is particularly opportune at the present moment, for it is the end of the year which has seen extended, beyond the Eternal City to the whole Catholic world, the Jubilee of the Redemption. This Extraordinary Jubilee, at Lourdes, came, like a sunset, to a splendid close. There, under the mantle of Mary Immaculate, the Catholic clergy of every tongue and rite assembled for a fervent and uninterrupted Eucharistic Triduum. Our beloved and venerated priests, never more energetic in well-doing than during this special Holy Year, are the ministers of the Redemption of which this year was the Jubilee. Moreover, this year, as We said in the Apostolic Constitution *Quod*

[3] *A. A. S.*, Vol. XIV, 1922, pp. 449 ff.

[4] *A. A. S.*, Vol. XXIII, 1931, pp. 241 ff.

nuper,[5] commemorated likewise the nineteenth centenary of the institution of the priesthood.

Our previous Encyclicals were directed to throwing the light of Catholic doctrine upon the gravest of the problems peculiar to modern life. Our present Encyclical finds a natural place among these others, and opportunely supplements them. The priest is, indeed, both by vocation and divine commission, the chief apostle and tireless promoter of the Christian education of youth.[6] In the name of God, the priest blesses Christian marriage, and defends its sanctity and indissolubility against the attacks and evasions suggested by cupidity and sensuality;[7] the priest contributes most effectively to the solution, or at least the mitigation, of social conflicts, since he preaches Christian brotherhood, declares to all men their mutual obligations of justice and charity, brings peace to hearts embittered by moral and economic hardship, and alike to rich and poor points out the only true riches to which all men both can and should aspire.[8] Finally, the priest is the most valorous leader in that crusade of expiation and penance to which We have invited all men of good will,[9] because there is need of reparation for the blasphemies, wickedness and crimes which dishonor humanity to-day, an age perhaps unparalleled in its need for God's mercy and pardon. The enemies of the Church themselves well know the vital importance of the priesthood; for it is against the priesthood in particular, as We have already had to lament in the case of Our dear Mexico,[10] that they direct the point of their attacks. It is the priesthood they desire to be rid of; that they may clear the way for that destruction of the Church, which has been so often attempted yet never achieved.

I.

The human race has always felt the need of a priesthood: of men, that is, who have the official charge to be mediators between God and humanity, men who should consecrate themselves entirely to this mediation, as to the very purpose of their lives, men who are set aside to offer to God public prayers and sacrifices in the name of human society. For human society as such is bound to offer to God public and social worship. It is bound to acknowledge in Him its supreme Lord and first beginning, and to strive toward Him as to its last end, to give Him thanks and offer Him propitiation. In fact, priests are to be found among all peoples whose customs are known, except those compelled by violence to act against the most sacred laws of human

[5] *A. A. S.*, Vol. XXV, 1933, pp. 5-10.
[6] Encycl. *Divini illius Magistri*, 31 December, 1929.
[7] Encycl. *Casti connubii*, 31 December, 1929.
[8] Encycl. *Quadragesimo anno*, 15 May, 1931.
[9] Encycl. *Caritate Christi*, 3 May, 1932.
[10] Encycl. *Acerba animi*, 29 September, 1932.

nature. They may, indeed, be in the service of false divinities; but wherever religion is professed, wherever altars are built, there also is a priesthood surrounded by particular marks of honor and veneration.

Yet in the splendor of Divine Revelation the priest is seen to be invested with a dignity far greater still. This dignity was foreshadowed of old by the venerable and mysterious figure of Melchisedech,[11] priest and king, whom St. Paul recalls as pre-figuring the Person and Priesthood of Christ Our Lord Himself.[12]

The priest, according to the magnificent definition given by St. Paul, is indeed a man *ex hominibus assumptus*, " taken from amongst men," yet *pro hominibus constituitur in his quae sunt ad Deum*,[13] " ordained for men in the things that appertain to God ". His office is not for human things, and things that pass away, however lofty and valuable these may seem; but for things divine and enduring. These eternal things may, perhaps, through ignorance, be scorned and contemned, or even attacked with diabolical fury and malice, as sad experience has often proved, and proves even to-day; but they always continue to hold the first place in the aspirations, individual and social, of humanity, because the human heart feels irresistibly that it is made for God and is restless till it rests in Him.

The Old Law, inspired by God and promulgated by Moses, set up a priesthood, which was, in this manner, of divine institution; and determined for it every detail of its duty, residence and rite. It would seem that God, in His great care for them, wished to impress upon the still primitive mind of the Jewish people one great central idea. This idea throughout the history of the chosen people was to shed its light over all events, laws, ranks and offices: the idea of sacrifice and priesthood. These were to become, through faith in the future Messias,[14] a source of hope, glory, power and spiritual liberation. The temple of Solomon, astonishing in richness and splendor, was still more wonderful in its rites and ordinances. Erected to the one true God as a tabernacle of the Divine Majesty upon earth, it was also a sublime poem sung to that sacrifice and that priesthood, which, though type and symbol, was still so august, that the sacred figure of its High Priest moved the conqueror Alexander the Great to bow in reverence; [15] and God Himself visited His wrath upon the impious king Baltassar because he made revel with the sacred vessels of the temple.[16] Yet the ancient priesthood derived its greatest majesty and glory from being a foretype of the Christian priesthood; the priesthood of the New and eternal Covenant sealed with the Blood of the Redeemer of the world, Jesus Christ, true God and true Man.

[11] Gen. 14: 18.
[12] Heb. 5: 10; 6: 20; 7: 1, 10, 11, 15.
[13] Heb. 5: 1.
[14] Heb. Ch. 11.
[15] Jos. Flav., *Antiquit.*, Book XI, Ch. 8, n. 5 (edit. Teubner, III, 61, n. 331).
[16] Daniel 5: 1-30.

The Apostle of the Gentiles thus perfectly sums up what may be said of the greatness, the dignity and the duty of the Christian priesthood: *Sic nos existimet homo ut ministros Christi et dispensatores mysteriorum Dei*—" Let a man so account of us as of the ministers of Christ and the dispensers of the mysteries of God." [17] The priest is the minister of Christ—an instrument, that is to say, in the hands of the Divine Redeemer. He continues the work of the Redemption in all its world-embracing universality and divine efficacy, that work which wrought so marvellous a transformation in the world. Thus the priest, as is said with good reason, is indeed " another Christ "; for, in some way, he is himself a continuation of Christ. "As the Father hath sent Me, I also send you," [18] is spoken to the priest; and hence the priest, like Christ, continues to give " Glory to God in the highest, and on earth peace to men of good will." [19]

For, in the first place, as the Council of Trent [20] teaches, Jesus Christ at the last Supper instituted the sacrifice and the priesthood of the new Covenant: " our Lord and God, although once and for all, by means of His death on the altar of the cross, He was to offer Himself to God the Father, that thereon He might accomplish eternal redemption; yet, because death was not to put an end to His priesthood,[21] at the last supper, the same night in which He was betrayed,[22] in order to leave to His beloved spouse the Church a sacrifice which should be visible [as the nature of man requires], which should represent that bloody sacrifice, once and for all to be completed on the cross, which should perpetuate His memory to the end of time,[23] and which should apply its saving power unto the remission of the sins we daily commit, showing Himself made a priest forever according to the order of Melchisedech,[24] offered to God the Father, under the appearance of bread and wine, His body and blood, giving them to the Apostles [whom He was then making priests of the New Covenant] to be consumed under the signs of these same things, and commanded the Apostles and their successors in the priesthood to offer them, by the words, ' Do this in commemoration of me '." [25]

Thenceforth, the Apostles, and their successors in the priesthood, began to lift to heaven that " clean oblation " foretold by Malachy,[26] through which the name of God is great among the gentiles. And now, that same oblation, in every part of the world and at every hour of the day and night, is offered and will continue to be offered without interruption till the end of time: a true sacrificial act, not merely

[17] I Cor. 4: 1.
[18] John 20: 21.
[19] Luke 2: 14.
[20] Sess. XXII, c. 1.
[21] Heb. 7: 24.
[22] I Cor. 11: 23.
[23] I Cor. 11: 24 ff.
[24] Ps. 109: 4.
[25] Luke 22: 19; I Cor. 11: 24.—S. Conc. Trid., Sess. 22, Cap. 1.
[26] Malach. 1: 11.

symbolical, which has a real efficacy unto the reconciliation of sinners with the Divine Majesty: "Appeased by this oblation, the Lord grants grace and the gift of repentance, and forgives iniquities and sins, however great." [27] The reason of this is given by the same Council in these words: "For there is one and the same host, there is present the same Christ who once offered Himself upon the cross, who now offers Himself by the ministry of priests, only the manner of the offering being different." [28]

Thus the ineffable greatness of the human priest stands forth in all its splendor; for he has power over the very body of Jesus Christ, and makes it present upon our altars. In the name of Christ Himself he offers it a victim infinitely pleasing to the Divine Majesty. "Wondrous things are these," justly exclaims St. John Chrysostom; "so wonderful, they surpass wonder." [29]

Besides this power over the real body of Christ, the priest has received other powers, august and sublime, over His mystical body. There is no need, Venerable Brethren, to enlarge upon the beautiful doctrine of the mystical body of Christ, a doctrine so dear to St. Paul; this beautiful doctrine that shows us the Person of the Word made flesh in union with all His brethren. For from Him to them comes a supernatural influence, so that they, with Him as Head, form a single body of which they are the members. Now a priest is the appointed "dispenser of the mysteries of God," [30] for the benefit of the members of the mystical body of Christ; since he is the ordinary minister of nearly all the sacraments—those channels through which the grace of our Saviour flows for the good of humanity. The Christian, at almost every important stage of his mortal career, finds at his side the priest with power received from God, in the act of communicating or increasing that grace which is the supernatural life of his soul.

Scarcely is he born before the priest, baptizing him, brings him by a new birth to a more noble and precious life, a supernatural life, and makes him a son of God and of the Church of Jesus Christ. To strengthen him to fight bravely in spiritual combats, a priest invested with special dignity makes him a soldier of Christ by holy Chrism. Then, as soon as he is able to recognize and value the Bread of Angels, the priest gives it to him, the living and life-giving food come down from heaven. If he fall, the priest raises him up again in the name of God, and reconciles him to God through the Sacrament of Penance. Again, if he is called by God to found a family and to collaborate with Him in the transmission of human life throughout the world, thus increasing the number of the faithful on earth and, thereafter, the

[27] S. Conc. Trid., Sess. XXII, Cap. 2. [28] *Ibid.*

[29] *De sacerdotio*, Book III, 4; Migne, *P. G.*, XLVIII, 642.

[30] I Cor. 4: 1.

ranks of the elect in heaven, the priest is there to bless his espousals and unblemished love; and when, finally, arrived at the portals of eternity, the Christian feels the need of strength and courage before presenting himself at the tribunal of the Divine Judge, the priest with the holy oils anoints the failing members of the sick or dying Christian, and reconsecrates and comforts him.

Thus the priest accompanies the Christian throughout the pilgrimage of this life to the gates of heaven. He accompanies the body to its resting-place in the grave with rites and prayers of immortal hope. And even beyond the threshold of eternity he follows the soul to aid it with Christian suffrages, if need there be of further purification and alleviation. From the cradle to the grave the priest is ever beside the faithful, a guide, a comforter, a minister of salvation and dispenser of grace and blessing.

Among all these powers of the priest over the mystical body of Christ for the benefit of the faithful, there is one of which the simple mention made above will not content Us. This is that power which, as St. John Chrysostom says, " God gave neither to angels nor archangels " [31]—the power to remit sins. " Whose sins you shall forgive they are forgiven them: and whose sins you shall retain they are retained; " [32] a tremendous power, so peculiar to God that even human pride could not make the mind conceive that it could be given to man. " Who can forgive sins but God alone? " [33] And, when we see it exercised by a mere man there is reason to ask ourselves, not, indeed, with pharisaical scandal, but with reverent surprise at such a dignity: " Who is this that forgiveth sins also? " [34] But it is so: the God-Man who possessed the " power on earth to forgive sins " [35] willed to hand it on to His priests; to relieve, in His divine generosity and mercy, the need of moral purification which is rooted in the human heart.

What a comfort to the guilty, when, stung with remorse and repenting of his sins, he hears the word of the priest who says to him in God's name: " I absolve thee from thy sins "! These words fall, it is true, from the lips of one who, in his turn, must needs beg for himself the same absolution from another priest. This does not debase the merciful gift; but makes it, rather, appear greater; since beyond the weak creature is seen more clearly the hand of God through whose power this wonder is wrought. As an illustrious layman has written, treating with rare competence of spiritual things: " . . . when a priest, groaning in spirit at his own unworthiness and at the loftiness of his office, places his consecrated hands upon our heads; when, humiliated at finding himself the dispenser of the Blood of the

[31] *De sacerdotio*, Book III, 5.
[32] John 20: 23.
[33] Mark 2: 7.
[34] Luke 7: 49.
[35] Luke 5: 24.

Covenant; each time amazed as he pronounces the words that give life; when a sinner has absolved a sinner; we, who rise from our knees before him, feel we have done nothing debasing. . . . We have been at the feet of a man who represented Jesus Christ . . . , we have been there to receive the dignity of free men and of sons of God." [36]

These august powers are conferred upon the priest in a special Sacrament designed to this end. They are not merely passing or temporary in the priest, but are stable and perpetual, united as they are with the indelible character imprinted on his soul whereby he becomes " a priest forever "; [37] whereby he becomes like unto Him in whose eternal priesthood he has been made a sharer. Even the most lamentable downfall, which, through human frailty, is possible to a priest, can never blot out from his soul the priestly character. But along with this character and these powers, the priest through the Sacrament of Orders receives new and special grace with special helps. Thereby, if only he will loyally second, by his free and personal coöperation, the divinely powerful action of the grace itself, he will be able worthily to fulfil all the duties, however arduous, of his lofty calling. He will not be overborne, but will be able to bear the tremendous responsibilities inherent in his priestly duty; responsibilities which have made fearful even the stoutest champions of the Christian priesthood, men like St. John Chrysostom, St. Ambrose, St. Gregory the Great, St. Charles and many others.

The Catholic priest is minister of Christ and dispenser of the mysteries of God [38] in another way, that is, by his words. The " ministry of the word " [39] is a right which is inalienable; it is a dtuy which cannot be disallowed; for it is imposed by Jesus Christ Himself: " Going, therefore, teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you." [40] The Church of Christ, depository and infallible guardian of divine revelation, by means of her priests, pours out the treasures of heavenly truth; she preaches Him who is "the true Light which enlighteneth every man that cometh into this world; " [41] she sows with divine bounty that seed which is small and worthless to the profane eyes of the world, but which is like the mustard seed of the Gospel. For it has within itself power to strike strong deep roots in souls which are sincere and thirsting for the truth, and make them like sturdy trees able to withstand the wildest storms.[42]

Amidst all the aberrations of human thought, infatuated by a false emancipation from every law and curb, and amidst the awful corruptions of human malice, the Church rises up like a bright lighthouse

[36] Manzoni, *Osservazioni sulla morale cattolica*, c. XVIII.
[37] Ps. 109: 4.
[38] I Cor. 4: 1.
[39] Acts 6: 4.
[40] Matt. 28: 19-20.
[41] John 1: 9.
[42] Cf. Matt. 13: 31, 32.

warning by the clearness of its beam every deviation to right or left from the way of truth, and pointing out to one and all the true course to follow. Woe if ever this beacon should be—We do not say extinguished, for that is impossible, owing to the unfailing promises on which it is founded—but if it should be hindered from shedding far and wide its beneficent light! We see already with Our own eyes whither the world has been brought by its arrogant rejection of divine revelation and its pursuit of false philosophical and moral theories that bear the specious name of " science ". That it has not fallen still lower down the slope of error and vice is due to the guidance of the light of Christian truth that always shines in the world. Now the Church exercises her " ministry of the word " through her priests of every grade of the hierarchy, in which each has his wisely allotted place. These she sends everywhere as unwearied heralds of the good tidings which alone can save and advance true civilization and culture, or help them to rise again. The word of the priest enters the soul and brings light and power; the voice of the priest rises calmly above the storms of passion, fearlessly to proclaim the truth, and exhort to the good; that truth which elucidates and solves the gravest problems of human life; that good which no misfortune can take from us, and which death does but secure and make immortal.

Consider the truths themselves which the priest, if faithful to his ministry, must frequently inculcate. Ponder them one by one and dwell upon their inner power; for they make plain the influence of the priest, and show how strong and beneficent it can be for the moral education, social concord and peaceful development of men. He brings home to young and old the fleeting nature of the present life; the perishableness of earthly goods; the value of spiritual goods and of our immortal soul; the severity of divine judgment; the spotless holiness of the divine gaze that reads the hearts of all; the justice of God, which " will render to every man according to his works ".[43] These and similar lessons the priest teaches: a teaching fitted indeed to moderate the feverish search for pleasure, and the uncontrolled greed for worldly goods, that debase so much of modern life, and spur on the different classes of society to fight one another like enemies, instead of helping one another like friends. In this clash of selfish interests, and unleashed hate and dark schemes of revenge, nothing could be better or more powerful to heal, than loudly to proclaim the " new commandment " of Christ.[44] That commandment enjoins love which extends to all, knows no barriers nor national boundaries, excludes no race, excepts not even its own enemies.

The experience of twenty centuries fully and gloriously reveals the power for good of the word of the priest. Being the faithful echo

[43] Matt. 16: 27. [44] John 13: 34.

and reëcho of the " word of God ", which " is living and effectual and more piercing than any two-edged sword ", it too reaches " unto the division of the soul and the spirit "; [45] it awakens heroism of every kind, in every class and place, and inspires the self-forgetting deeds of the most generous hearts. All the good that Christian civilization has brought into the world is due, at least radically, to the word and works of the Catholic priesthood. Such a past might, of itself, serve as sufficient guarantee for the future; but we have a still more secure guarantee, " a more firm prophetical word ",[46] in the infallible promises of Christ.

The work, too, of the Missions manifests most vividly the power of expansion given by divine grace to the Church. This work is advanced and carried on principally by priests. Pioneers of faith and love, at the cost of innumerable sacrifices they extend and widen the kingdom of God upon earth.

Finally, the priest, in another way, follows the example of Christ. Of Him it is written that He " passed the whole night in the prayer of God "; [47] and " ever lives to make intercession for us "; [48] and like Him, the priest is public and official intercessor of humanity before God: he has the duty and commission of offering to God in the name of the Church, over and above sacrifice strictly so-called, the " sacrifice of praise ", in public and official prayer.[49] Several times each day, with psalms, prayers and hymns taken in great part from the inspired books, he pays to God this dutiful tribute of adoration and thus performs his necessary office of interceding for humanity. And never did humanity, in its afflictions, stand more in need of intercession and of the divine help which it brings. Who can tell how many chastisements priestly prayer wards off from sinful mankind, how many blessings it brings down and secures?

If our Lord made such magnificent and solemn promises even to private prayers,[50] how much more powerful must be that prayer which is said *ex officio* in the name of the Church, the beloved Spouse of our Saviour? The Christian, though in prosperity so often forgetful of God, yet in the depth of his heart keeps his confidence in prayer, feels that prayer is all powerful, and as by a holy instinct, in every distress, in every peril whether private or public, has recourse with special trust to the prayers of the priest. To it the unfortunate of every sort look for comfort; to it they have recourse, seeking divine aid in all the vicissitudes of this exile on earth. Truly does the " priest occupy a place mid-way between God and human nature: from Him bringing

[45] Heb. 4: 12.
[46] II Peter 1: 19.
[47] Luke 6: 12.
[48] Heb. 7: 25.
[49] Ps. 49: 14.
[50] Matt. 7: 7-11; Mark 11: 24; Luke 11: 9-13.

to us absolving beneficence, offering our prayers to Him and appeasing the wrath of the Lord." [51]

A last tribute to the priesthood is given by the enemies of the Church. As we have said on a previous page, they show that they fully appreciate the dignity and importance of the Catholic priesthood, by directing against it their first and fiercest blows; since they know well how close is the tie that binds the Church to her priests. The most rabid enemies of the Catholic priesthood are to-day the very enemies of God; a homage indeed to the priesthood, showing it the more worthy of honor and veneration.

II.

Most sublime, then, Venerable Brethren, is the dignity of the priesthood. Even the falling away of the few unworthy in the priesthood, however deplorable and distressing it may be, cannot dim the splendor of a dignity so lofty. Much less can the unworthiness of a few cause the worth and merit of so many to be overlooked. And how many have been, and are, in the priesthood, preëminent in holiness, in learning, in works of zeal, nay, even in martyrdom.

It must not be forgotten that personal unworthiness does not hinder the efficacy of a priest's ministry. The unworthiness of the minister does not make void the sacraments he administers, since the sacraments derive their efficacy from the Blood of Christ, independently of the sanctity of the instrument, or, as Scholastic language expresses it, the sacraments work their effect *ex opere operato*.

Nevertheless, it is quite true that so holy an office demands holiness in him who holds it. A priest should have a loftiness of spirit, a purity of heart and a sanctity of life befitting the solemnity and holiness of the office he holds. It is this, as We have said, which makes the priest a mediator between God and man; a mediator in the place, and by the command, of Him who is " the one mediator of God and men, the man Jesus Christ ".[52] The priest must, therefore, approach as close as possible to the perfection of him whose vicar he is, and render himself ever more and more pleasing to God, by the sanctity of his life and of his deeds; because more than the scent of incense, or the beauty of churches and altars, God loves and accepts holiness. " They who are the intermediaries between God and His people ", says St. Thomas, " must bear a good conscience before God, and a good name among men ".[53] On the contrary, whosoever handles and administers holy things, while blameworthy in his life, profanes them and is guilty of sacrilege. " They who are not holy ought not to handle holy things ".[54]

[51] St. John Chrysostom, *Homil. V in Isaiam* (Migne, *P. G.*, 56, 131).

[52] I Tim. 2: 5.

[53] *Summ. Theol.*, Suppl., q. 36, a. 1, ad 2.

[54] *Decret.*, dist. 88, can. 6.

For this reason even in the Old Testament God commanded his priests and levites: "Let them therefore be holy because I also am holy: the Lord who sanctify them."[55] In his canticle for the dedication of the temple, Solomon the Wise made this same request to the Lord in favor of the sons of Aaron: "Let Thy priests be clothed with justice: and let Thy saints rejoice."[56] So, Venerable Brethren, may we not ask with Saint Robert Bellarmine: "If so great uprightness, holiness and lively devotion were required of priests who offered sheep and oxen and praised God for temporal blessings; what, I ask, is required of those priests who sacrifice the Divine Lamb and give thanks for eternal blessings?"[57] "A great dignity," exclaims St. Laurence Justinian; "but great too is the responsibility; placed high in the eyes of men they must also be lifted up to the peak of virtue before the eye of Him who seeth all; otherwise their elevation will be not to their merit but to their damnation."[58]

Surely, every reason We have urged in proof of the dignity of the Catholic priesthood does but reinforce its obligation of singular holiness. As the Angelic Doctor teaches: "To fulfil the duties of Holy Orders, common goodness does not suffice; but excelling goodness is required; that they who receive Orders and are thereby higher in rank than the people may also be higher in holiness."[59] The Eucharistic Sacrifice in which the Immaculate Victim who taketh away the sins of the world is immolated, requires in a special way that the priest, by a holy and spotless life, should make himself as far as he can less unworthy of God, to whom he daily offers that adorable Victim, the very Word of God incarnate for love of us. *Agnoscite quod agitis, imitamini quod tractatis*: "realize what you are doing, and imitate what you handle,"[60] says the Church through the bishop to the deacons as they are about to be consecrated priests. The priest is also the almoner of God's graces of which the sacraments are the channels; how grave a reproach would it be for one who dispenses these most precious graces, were he himself without them, or were he even to esteem them lightly and guard them with little care.

Moreover, the priest must teach the truths of faith; but the truths of religion are never so worthily and effectively taught as when taught by virtue; because, in the common saying, "deeds speak louder than words." The priest must preach the law of the Gospel; but for that preaching to be effective, the most obvious and, by the grace of God, the most persuasive argument, is to see the actual practice of the law in him who preaches it. St. Gregory the Great gives the reason: "The voice which penetrates the hearts of the hearers is the voice commended

[55] Levit. 21: 8.
[56] Ps. 131: 9.
[57] *Explanat. in Psalmos*, Ps. 131: 9.
[58] *De instit. prael.*, c. II.
[59] *Summ. Theol.*, Supplem., q. 35, a. I, ad 3m.
[60] *Pontif. Rom.*, in ordinat. Presbyt.

by the speaker's own life; because what his word enjoins, his example helps to bring about." [61] This exactly is what Holy Scripture says of our Divine Saviour: He " began to do and to teach ".[62] And the crowds hailed Him, not so much because "never did man speak like this man".[63] but rather because "he hath done all things well".[64] On the other hand, they who " say and do not ", practising not what they preach, become like the Scribes and Pharisees, against whom our Lord publicly warned His hearers, on the safe authority of the divine word which they themselves were preaching. "The Scribes and Pharisees have sitten on the chair of Moses. All things therefore whatsoever they shall say to you observe and do: but according to their works do ye not ".[65] A preacher who does not try to ratify by his life's example the truth he preaches, only pulls down with one hand what he builds up with the other. On the contrary, God greatly blesses the labor of those heralds of the Gospel who attend first to their own holiness; they see their apostolate flourishing and fruitful, and in the day of the harvest, " coming they shall come with joyfulness, carrying in their sheaves ".[66]

It is a grave error fraught with many dangers for the priest to be carried away by false zeal, neglect his own sanctification, and become too deeply immersed in the external works, however holy, of the priestly ministry. Thereby he would run a double risk. In the first place he endangers his own eternal salvation, as the great Apostle of the Gentiles feared for himself: " But I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should became a castaway." [67] In the second place he might lose, if not divine grace, certainly that unction of the Holy Spirit which gives such marvellous force and efficacy to the external apostolate.

To all Christians in general it has been said: " Be ye perfect as your Heavenly Father is perfect ".[68] How much more should the priest consider these words of the Divine Master as spoken to himself, called as he is by special vocation to follow Christ more closely. Hence the Church publicly urges on all her clerics this most grave duty, placing it in the Code of her laws: " Clerics must lead a life, both interior and exterior, more holy than the laity, and be an example to them by excelling in virtue and good works." [69] Since the priest is an ambassador of Christ,[70] he should so live as to be able with truth to make his own the words of the Apostle: " Be ye followers of me, as I also am of Christ." [71] He ought to live as another Christ, who by the splendor of His virtue enlightened and still enlightens the world.

[61] *Ep.*, Lib. I, Ep. 25.
[62] Acts 1: 1.
[63] John 7: 46.
[64] Mark 7: 37.
[65] Matt. 23: 2, 3.
[66] Ps. 125: 7.
[67] I Cor. 9: 27.
[68] Matt. 5: 48.
[69] *Cod. Iur. Can.*, can. 124.
[70] Cf. II Cor. 5: 20.
[71] I Cor. 4: 16; 11: 1.

It is plain, then, that all Christian virtues should flourish in the priest's soul. Yet there are some virtues which in a very particular manner attach themselves to the priest as most befitting and necessary to him. Of these the first is piety, or godliness, according to the exhortation of the Apostle to his beloved Timothy: *Exerce . . . teipsum ad pietatem*: " exercise thyself unto godliness ".[72] Indeed the priest's relations with God are so intimate, so delicate and so frequent, that clearly they should ever be graced by the sweet odor of piety. If " godliness is profitable to all things ",[73] it is especially profitable to a right exercise of the priestly charge. Without piety the holiest practices, the most solemn rites of the sacred ministry, will be performed mechanically and out of routine; they will be devoid of spirit, unction and life. But remark, Venerable Brethren, the piety of which We speak is not that shallow and superficial piety which attracts but does not nourish, is busy but does not sanctify. We mean that solid piety which is not dependent upon changing mood or feeling. It is based upon principles of sound doctrine; it is ruled by staunch convictions; and so it resists the assaults and the illusions of temptation. This piety should primarily be directed toward God our Father in heaven; yet it should be extended also to the Mother of God. The priest even more than the faithful should have devotion to Our Lady, for the relation of the priest to Christ is more deeply and truly like that which Mary bears to her Divine Son.

It is impossible to treat of the piety of a Catholic priest without being drawn on to speak too of another most precious treasure of the Catholic priesthood, that is, chastity; for from piety springs the meaning and the beauty of chastity. Clerics of the Latin Church in higher Orders are bound by a grave obligation of chastity; so grave is the obligation of its perfect and total observance in them that transgression involves the added guilt of sacrilege.[74]

Although this law does not bind, in all its amplitude, clerics of the Oriental Church, yet among them also, ecclesiastical celibacy is revered; indeed in some cases, especially in the higher orders of the hierarchy, it is a necessary and obligatory requisite.

A certain connexion between this virtue and the sacerdotal ministry can be seen even by the light of reason alone. Since "God is a spirit",[75] it is only fitting that he who dedicates and consecrates himself to God's service should in some way " divest himself of the body ". The ancient Romans perceived this fitness. One of their laws which ran *Ad divos adeunte caste*: " approach the gods chastely," is quoted by one of their greatest orators with the following comment: " The law orders us to present ourselves to the gods in chastity—of spirit, that is, in which are

[72] I Tim. 4: 7.
[73] *Ib.*, 4: 8.
[74] *Cod. Iur. Can.*, can. 132, § 1.
[75] John 4: 24.

all things. Nor does this exclude chastity of the body, which is to be understood, since the spirit is so far superior to the body; for it should be remembered that bodily chastity cannot be preserved, unless spiritual chastity be maintained." [76] In the Old Law, Moses in the name of God commanded Aaron and his sons to remain within the Tabernacle, and so to keep continent, during the seven days in which they were exercising their sacred functions.[77]

The Christian priesthood, however, being much superior to that of the Old Law, demanded a still greater purity. The law of ecclesiastical celibacy, whose first written traces presuppose a still earlier unwritten practice, dates back to a canon of the Council of Elvira,[78] at the beginning of the fourth century, when persecution still raged. This law only makes obligatory what might in any case almost be termed a moral exigency that springs from the Gospel and the Apostolic preaching. The Divine Master showed such high esteem for chastity, and exalted it as something beyond the common power: He Himself was the Son of a Virgin Mother, *Florem Matris Virginis*,[79] and was brought up in the virgin family of Joseph and Mary; He showed special love for pure souls such as the two Johns—the Baptist and the Evangelist. The great Apostle Paul, faithful interpreter of the New Law and of the mind of Christ, preached the inestimable value of virginity, in view of a more fervent service of God, and gave the reason when he said: "He that is without a wife is solicitous for the things that belong to the Lord, how he may please God." [80] All this had almost inevitable consequences: the priests of the New Law felt the heavenly attraction of this chosen virtue; they sought to be of the number of those "to whom it is given to take this word," [81] and they spontaneously bound themselves to its observance. Soon it came about that the practice, in the Latin Church, received the sanction of ecclesiastical law. The second Council of Carthage at the end of the fourth century declared: "What the Apostles taught, and the early Church preserved, let us too observe".[82]

In the Oriental Church, too, most illustrious Fathers bear witness to the excellence of Catholic celibacy. In this matter as in others there was harmony between the Latin and Oriental Churches where correct discipline was followed. St. Epiphanius at the end of the fourth century tells us that celibacy applied even to the subdiaconate: "The Church does not on any account admit a man living in the wedded state and having children, even though he have only one wife, to the

[76] Cicero, *De leg.*, Lib. II, c. 8 and 10. [77] Lev. 8: 33-35.

[78] Conc. Eliberit., can. 33.

[79] *Brev. Rom.*, Hymn at Lauds on feast of Most Holy Name of Jesus.

[80] I Cor. 7: 32. [81] Matt. 19: 11.

[82] Conc. Carthag. II, can. 2; cf. Mansi, *Collect. Conc.*, tom. III, col. 191.

orders of deacon, priest, bishop or sub-deacon; but only one whose wife is dead, or who shall abstain from the use of marriage; this is done in those places especially where the ecclesiastical canons are strictly followed." [83] The Deacon of Edessa and Doctor of the Universal Church, well called the harp of the Holy Spirit,[84] St. Ephraem, the Syrian, is particularly eloquent on this matter. In one of his poems, addressed to his friend, Bishop Abraham, he says: "Thou art true to thy name, Abraham, for thou also art the father of many: but because thou hast no wife as Abraham had Sara, behold thy flock is thy spouse. Bring up its children in thy truth; may they become to thee children of the spirit and sons of the promise that makes them heirs to Eden. O sweet fruit of chastity, in which the priesthood finds its delights . . . the horn of plenty flowed over and anointed thee, a hand rested on thee and singled thee out, the Church desired thee and held thee dear." [85] And in another place: "It is not enough for the priest and the name of the priesthood, it is not enough, I say, for him who offers up the living body, to cleanse his soul and tongue and hand and make spotless his whole body; but he must at all times be absolutely and preëminently pure, because he is set as a mediator between God and the human race. May He be praised who made His servants clean!" [86] St. John Chrysostom affirms: "The priest must be so pure that, if he were to be lifted up and placed in the heavens themselves, he might take a place in the midst of the angels." [87]

In short, the very height, or, to use Saint Epiphanius's phrase,[88] "the incredible honor and dignity" of the Christian priesthood, which We have briefly described, shows how becoming is clerical celibacy and the law which enjoins it. Priests have a duty which, in a certain way, is higher than that of the most pure spirits, "who stand before the Lord".[89] Is it not meet, then, that they live an all but angelic life? A priest is one who should be totally dedicated to the things of the Lord.[90] Is it not proper that he be entirely detached from the things of the world, and have his conversation in Heaven? [91] A priest's charge is to be solicitous for the salvation of souls, continuing in their regard the work of the Redeemer. Is it not, then, fitting that he keep himself free from the cares of a family which would absorb a great part of his energies?

Indeed, an ordination ceremony, frequent though it be in the Catholic Church, never fails to touch the hearts of those present. How

[83] *Adversus haeres. Panar.*, 59, 4; Migne, *P. G.*, Vol. 41.
[84] *Brev. Rom.*, 18 Jne, Lect. VI.
[85] *Carmina Nisibaena*, Carm. 19.
[86] *Ib.*, Carm. 18.
[87] *De sacerd.*, Book III, c. 4.
[88] *Advers. haeres. Panar.*, 59, 4; Migne, *P. G.*, Vol. 41, col. 1024.
[89] Tob. 12: 15.
[90] Luke 2: 49; I Cor. 7: 32.
[91] Philipp. 3: 20.

admirable is the sight of these young ordinands, who before receiving the subdiaconate, before, that is, consecrating themselves entirely to the service and the worship of God, freely renounce the joys and the pleasures which might rightfully be theirs in another walk of life! We say "freely", for though, after ordination, they are no longer free to contract earthly marriage, nevertheless they advance to ordination itself unconstrained by any law or person, and of their own free choice! [92]

Notwithstanding all this, We do not wish that what We have said in commendation of clerical celibacy should be interpreted as though it were Our mind in any way to blame, or, as it were, disapprove the different discipline legitimately prevailing in the Oriental Church. What We have said has been meant solely to exalt in the Lord something We consider one of the purest glories of the Catholic priesthood; something which seems to Us to correspond better to the desires of the Sacred Heart of Jesus and to His purposes in regard to the priestly soul.

Not less than by his chastity, the Catholic priest ought to be distinguished by his detachment. Surrounded by the corruptions of a world in which everything can be bought and sold, he must pass through them utterly free of selfishness. He must holily spurn the vile greed of earthly gains. He is in search of souls, not of money; of the glory of God, not his own. He is no mercenary working for a temporal recompense, nor yet an employee who, whilst attending conscientiously to duties of his office, is looking to a career and personal promotion. He is the "good soldier of Christ" who "entangleth not himself in secular business: that he may please him to whom he hath engaged himself".[93]

The minister of God is a father of souls, and he knows that his toils and his cares cannot adequately be repaid with wealth and earthly honors. He is not indeed forbidden to receive fitting sustenance: according to the teaching of the Apostle: "They that serve the altar may partake with the altar . . . so also the Lord ordained that they who preach the Gospel." [94] But once "called to the inheritance of the Lord", as his very title "cleric" declares, a priest must expect no other recompense than that promised by Christ to His Apostles: "Your regard is very great in heaven." [95] Woe to the priest who, forgetful of these divine promises, should become "greedy of filthy lucre".[96] Woe if he join the herd of the worldly over whom the Church, like the Apostle, grieves: "All seek the things that are their own: not the things that are Jesus Christ's".[97] Such a priest, be-

[92] *Cod. Iur. Can.*, can. 971.
[93] II Tim. 2: 3, 4.
[94] I Cor. 9: 13, 14.
[95] Matt. 5: 12.
[96] Tit. 1:7.
[97] Philipp. 2: 21.

sides failing in his vocation, earns the contempt even of his own people. They perceive in him the deplorable contradiction between his conduct and the doctrine, so clearly expounded by Christ, which the priest is bound to teach: "Lay not up to yourselves treasures on earth: where the rust and moth consume and where thieves break through and steal. But lay up to yourselves treasures in heaven".[98] Judas, an Apostle of Christ, "one of the twelve", as the Evangelists sadly observe, was led down to the abyss of iniquity precisely through the spirit of greed for worldly things. Remembering him, it is easy to grasp how this same spirit could have brought such harm upon the Church throughout the centuries: greed, called by the Holy Spirit the "root of all evil",[99] can incite to any crime. A priest who is poisoned by this vice, even though he stop short of crime, will nevertheless, consciously or unconsciously, make common cause with the enemies of God and of the Church, and coöperate in their evil schemes.

On the other hand, by sincere disinterestedness the priest may hope to win the hearts of all. Detachment from earthly goods, if inspired by lively faith, is always accompanied by tender compassion toward the unfortunate of every kind. Thus the priest becomes a veritable father of the poor. Mindful of the touching words of his Saviour, "As long as you did to one of these my least brethren, you did it to me",[100] he sees in them, and, with particular affection, venerates and loves Jesus Christ Himself.

Thus the Catholic priest is freed from the bonds of a family and of self-interest—the two chief bonds which can bind him too closely to earth. So freed, his heart will more readily take flame from that heavenly fire that burns in the Heart of Jesus; that fire that seeks only to inflame apostolic hearts and through them "cast fire on all the earth".[101] This is the fire of zeal. Like the zeal of Jesus described in Holy Scripture, the zeal of the priest for the glory of God and the salvation of souls ought to consume him.[102] It should make him forget himself and all earthly things. It should powerfully urge him to dedicate himself wholly to his sublime work, and to search out more and more effective means for an apostolate ever wider and ever better.

The Good Shepherd said: "And other sheep I have that are not of this fold; them also I must bring";[103] and again, "See the countries for they are white already to the harvest".[104] How can a priest meditate upon these words and not feel his heart enkindled with yearning to lead souls to the Heart of the Good Shepherd? How can he fail to offer himself to the Lord of the harvest for unremitting toil? Our

[98] Matth. 6: 19, 20.
[99] I Tim. 6: 10.
[100] Matth. 25: 40.
[101] Luke 12: 49.
[102] Ps. 68: 10; John 2: 17.
[103] John 10: 16.
[104] John 4: 35.

Lord saw the multitudes " lying like sheep that have no shepherd ".[105] Such multitudes are to be seen to-day not only in the far distant lands of the Missions, but also, alas! in countries which have been Christian for centuries. How can a priest see such multitudes and not feel deeply within himself an echo of that divine pity which so often moved the Heart of the Son of God?—a priest, we say, who is conscious of possessing the words of life and of having in his hands the God-given means of regeneration and salvation? [106]

Thanks be to God, however, it is just this flame of apostolic zeal which is one of the brightest jewels in the crown of the Catholic priesthood. Our heart fills with fatherly consolation at the sight of Our Brothers and Our Beloved Sons, Bishops and Priests, who like chosen troops ever prompt to the call of their chief hasten to all the outposts of this vast field. There they engage in the peaceful but bitter warfare of truth against error, of light against darkness, of the Kingdom of God against the kingdom of Satan.

At the same time, by its very nature as an active and courageous company, the Catholic priesthood must have the spirit of discipline, or, to use a more deeply Christian word, obedience. It is obedience which binds together all ranks into the harmony of the Church's hierarchy.

The bishop, in his admonition to the ordinands, says: " With a certain wonderful variety Holy Church is clothed, made comely and is ruled; since in her some are consecrated pontiffs, and others priests of lesser degree, and from many members of differing dignity there is formed one body of Christ." [107] This obedience priests promised to the bishop after ordination, the holy oil still fresh on their hands. On the day of his consecration the bishop, in his turn, swore obedience to the supreme visible Head of the Church, the successor of St. Peter, the Vicar of Jesus Christ. Let then obedience bind ever closer together these various members of the hierarchy, one with another, and all with the Head; and thus make the Church Militant a foe truly terrible to the enemies of God, *ut castrorum aciem ordinatam*, " as an army set in array ".[108] Let obedience temper excessive zeal on the one hand, and put the spur to weakness and slackness on the other. Let it assign to each his place and station. Let each accept these without resistance. Otherwise the magnificent work of the Church in the world would be sadly hindered. Let each see in the arrangement of his hierarchical superiors the arrangements of the only true Head, whom all obey, Jesus Christ our Lord, who became for us " obedient unto death, even to the death of the cross ".[109]

[105] Matth. 9: 36.
[106] Matth. 9: 36; 14: 14; 15: 32; Mark 6: 34; 8: 2, etc.
[107] *Pont. Rom.*, de ordinat. Presb. [108] Cant. 6: 3, 9.
[109] Philipp. 2: 8.

The Divine High Priest wished us to have abundant witness to His own most perfect obedience to the Eternal Father. For this reason both the Prophecies and the Gospels often testify to the entire submission of the Son of God to the will of the Father. "When he cometh into the world he saith; sacrifice and oblation thou wouldst not: but a body thou hast fitted to me. . . . Then said I: Behold I come. In the head of the book it is written of me that I should do thy will, O God . . ."[110] "My meat is to do the will of him that sent me".[111] On His very cross He consecrated obedience. He did not wish to commit His soul into the hands of His Father before having declared that all was fulfilled in Him that the Sacred Scripture had foretold. He had accomplished the entire charge entrusted to Him by the Father, even to the last deeply mysterious "I thirst", which He pronounced "that the Scripture might be fulfilled".[112] By these words He wished to show that zeal even the most ardent ought always to be completely subjected to the will of the Father; that our zeal should always be controlled by obedience to those who for us have the place of the Father, and convey to us His will—in other words, our lawful superiors in the hierarchy.

The portrait of the Catholic priest which We wish to show to the world would be unfinished were We to omit another most important feature—learning. This the Church requires of him. The Catholic priest is set up as a "Master in Israel".[113] He has received from Jesus Christ the office and commission of teaching truth: "Teach . . . all nations".[114] He must teach the truth that heals and saves; and because of this teaching, like the Apostle of the Gentiles, he has a duty toward "the learned and the unlearned".[115] But how can he teach unless he himself possess knowledge? "The lips of the priest shall keep knowledge, and they shall seek the law at his mouth", saith the Holy Spirit in the Prophecy of Malachy.[116] Who could ever utter a word in praise of sacerdotal learning more weighty than that which Divine Wisdom itself once spoke by the mouth of Osee: "Because thou hast rejected knowledge, I will reject thee that thou shalt not do the office of priesthood to Me".[117] The priest should have full grasp of the Catholic teaching on faith and morals. He should know how to present it to others, and he should be able to give the reasons for the dogmas, laws and observances of the Church of which he is the minister. Profane sciences have indeed made much progress. But in religious questions there is much ignorance still darkening the mind of our contemporaries. This ignorance the priest must dispel. Never more pointed than to-day

[110] Heb. 10: 5-7.
[111] John 4: 34.
[112] John 19: 28.
[113] Matt. 28: 19.
[114] John 3: 10.
[115] Rom. 1: 14.
[116] Malach. 2: 7.
[117] Osee 4: 6.

was the warning of Tertullian, *Hoc unum gestit interdum* (*veritas*), *ne ignorata damnetur*, " This alone truth sometimes craves, that it be not condemned unheard ".[118] It is the priest's task to clear away from men's minds the mass of prejudice and misunderstanding which hostile adversaries have piled up. The modern mind is eager for the truth, and the priest should be able to point it out with serene frankness. There are souls still hesitating, distressed by doubt, and the priest should inspire courage and trust, and guide them with calm security to the safe port of faith, faith accepted by both head and heart. Error makes its onslaughts, arrogant and persistent, and the priest should know how to meet them with a defence vigorous and active, yet solid and sure.

Therefore, Venerable Brethren, it is necessary that the priest, even among the absorbing tasks of his charge, and ever with a view to it, should continue his theological studies with unremitting zeal. The knowledge acquired in the seminary is indeed a sufficient foundation with which to begin; but it must be grasped more thoroughly, and perfected by an ever-increasing knowledge and understanding of the sacred sciences.[119] Herein is the source of effective preaching and of influence over the souls of others. Yet even more is required. The dignity of the office he holds, and the maintenance of becoming respect and esteem among the people, which help so much in his pastoral work, demand more than purely ecclesiastical learning. The priest must be graced by no less knowledge and culture than is usual among well-bred and well-educated people of his day. This is to say that he must be healthily modern, as is the Church, which is at home in all times and all places, and adapts itself to all; which blesses and fosters every healthy initiative and has no fear of the progress, even the most daring progress, of science, if only it be true science.

In every age the Catholic clergy has distinguished itself in every field of human knowledge. In fact, in certain centuries it so took the lead in the field of learning that the word " cleric " became synonymous with " learned ". The Church preserved and saved the treasures of ancient culture, which without her and her monasteries would have been almost entirely lost; and her most illustrious Doctors show that all human knowledge can help to throw light upon and to defend the Catholic faith. An illustrious example of this We Ourselves have recently called to the world's attention, when We crowned with the halo of sanctity and the glorious title of Doctor of the Church that great teacher of the incomparable Aquinas: Albert of Cologne, whom his contemporaries had already honored with the titles of " Great " and of " Universal Doctor ".

[118] Tertull., *Apolog.*, c. 1.

[119] *Cod. Iur. Can.*, can. 129.

To-day one can hardly expect the clergy to hold a similar primacy in every branch of knowledge. The range of human science has become so vast that no man can comprehend it all, much less become distinguished in each of its numberless branches. Nevertheless, wise encouragement and help should be given to those members of the clergy who, by taste and special gifts, feel a call to devote themselves to study and research, in this or that branch of science, in this or that art; they do not thereby deny their clerical profession; for all this, undertaken within due limits and under the guidance of the Church redounds to the good estate of the Church and to the glory of her Divine Head, Jesus Christ. And among the rest of the clergy, none should remain content with a standard of learning and culture which sufficed, perhaps, in other times: they must try to attain—or, rather, they must actually attain—a higher standard of general education and of learning. It must be broader and more complete; and it must correspond to the generally higher level and wider scope of modern education as compared with the past.

Sometimes, it is true, and even in modern times our Lord makes the world, as it were, His plaything;[120] for He has been pleased to elect to the priestly state men almost devoid of that learning of which We have been speaking; and through them He has worked wonders. But He did this that all might learn, if there be a choice, to prize holiness more than learning; not to place more trust in human than in divine means. He did this because the world has need, from time to time, to hear repeated that wholesome practical lesson: "The foolish things of the world hath God chosen to confound the wise . . . that no flesh should glory in His sight".[121]

In the natural order, divine miracles suspend for a moment the effect of physical laws, but do not revoke them. So, too, the case of these Saints, real living miracles in whom high sanctity made up for all the rest, does not make the lesson We have been teaching any the less true or any the less necessary.

It is clear, then, that both virtue and learning are required, that there is need of example and of edification, need for the priest to spread on all sides, and to all who draw near him, "the good odor of Christ".[122] This need is to-day more keenly felt, and has become more evident and urgent. This is because of Catholic Action, that movement so consoling which has within it the power to spur on to the very highest ideals of perfection. Through Catholic Action the relations of the laity with priests are becoming more frequent and more intimate. And in this collaboration the laity quite naturally look to the priest not merely as guide, but as model also of Christian life and of apostolic virtue.

[120] Prov. 8: 31.
[121] I Cor. 1: 27, 29.
[122] II Cor. 2: 15.

III.

The state of the priesthood is thus most sublime, and the gifts it calls for are very lofty. Hence, Venerable Brethren, the inescapable necessity of giving candidates for the sanctuary a training correspondingly superior.

Conscious of this necessity, the Church down through the ages has shown a tender solicitude and motherly care for nothing more than for the training of her priests. She is not unaware that, as the religious and moral conditions of peoples depend in great measure upon their priests, so too, the future of the priest depends on the training he has received. The words of the Holy Spirit apply no less truly to him than to others: "A young man according to his way. Even when he is old, he will not depart from it".[123] Hence, the Church, moved by the Holy Spirit, has willed that everywhere seminaries should be erected, where candidates for the priesthood may be trained and educated with singular care.

The seminary is and should be the apple of your eye, Venerable Brethren, who share with Us the heavy weight of the government of the Church. It is, and should be, the chief object of your solicitude. Careful above all should be the choice of superiors and professors; and, in a most special manner, of the spiritual father who has so delicate and so important a part in the nurture of the priestly spirit. Give the best of your clergy to your seminaries: do not fear to take them from other positions. These positions may seem of great moment, but in reality their importance is not to be compared with the paramount and indispensable importance of the seminaries. Seek also from elsewhere, wherever you can find them, men really fitted for this noble task. Let them be such as teach priestly virtues rather by example than by words, men who are capable of imparting, together with learning, a solid, manly and apostolic spirit. Make piety, purity, discipline and study flourish in the seminary. With prudent foresight, arm and fortify the immature minds of students both against the temptations of the present, and against the far more serious perils of the future; for they will be exposed to all the temptations of the world, in the midst of which they must live, "that they save all".[124]

It is of great importance, as We have said, that priests should have learning adequate to the requirements of the age. For the attainment of this, in addition to a solid classical education, there is required both instruction and training in Scholastic Philosophy, "according to the method, and the mind and the principles of St. Thomas Aquinas"—*ad Angelici Doctoris rationem, doctrinam et principia.*[125] This Our illustrious predecessor, Leo XIII, has called the *philosophia perennis.*

[123] Prov. 22: 6.
[124] I Cor. 9: 22.
[125] *Cod. Iur. Can.*, can. 1366, § 2.

It is essential for the future priest. It will help him to a thorough understanding of dogma. It will effectively forearm him against modern errors of whatever sort. It will sharpen his mind to distinguish truth from falsehood. It will train him in habits of intellectual clearness, so necessary in any studies or problems of the future. It will give him great superiority over others whose mere erudition, is wider, perhaps, but not based on philosophical training.

There are some regions, where dioceses are small, or students unhappily few, or where there is a shortage of means and suitable men. Hence it is impossible for every diocese to have its own seminary, equipped according to all the regulations of Canon Law and other prescriptions of the Church.[126] Where this happens, it is most proper that the bishops of the district should help one another in brotherly charity, should concentrate and unite their forces in a common seminary, fully worthy of its high purpose. The great advantages of such concentration amply repay the sacrifices entailed in obtaining it. It is indeed a sacrifice, grievous to the fatherly heart of a bishop, to see his clerics, even for a time, taken away from their shepherd, who wishes himself to give his future co-workers his own apostolic spirit; and to see them taken away from the diocese which is to be the field of their ministry. But these sacrifices will all be repaid with interest when these clerics return as priests. They will be better formed, and more richly endowed with spiritual wealth, which they will spend with greater generosity and with greater profit to their diocese. Therefore, We have never let pass an opportunity to favor, and encourage and foster such efforts. Often, in fact, We have suggested and recommended them. On Our part, also, wherever We thought it necessary, We Ourselves have, as is well known, erected or improved or enlarged several such regional seminaries, not without heavy expense and trouble; and We will continue in the future, by the help of God, to apply Ourselves with all zeal to this work; for We hold it to be most conducive to the good of the Church.

This achievement in the erection and management of seminaries for the education of future priests deserves all praise. But it would be of little avail, were there any lack of care in the selecting and approving of candidates. In this selection and approval, all who are in charge of the clergy should have some part: superiors, spiritual directors and confessors, each in the manner and within the limits proper to his office. They must indeed foster and strengthen vocations with sedulous care; but with no less zeal they must discourage unsuitable candidates, and in good time send them away from a path not meant for them. Such are all youths who show lack of necessary fitness, and

[126] *Cod. Iur. Can.*, Tit. XXI, cann. 1352-1371.

who are, therefore, unlikely to persevere in the priestly ministry both worthily and becomingly. In these matters hesitation or delay is a serious mistake and may do grave harm. It is far better to dismiss an unfit student in the early stages; but if, for any reason, such dismissal has been delayed, the mistake should be corrected as soon as it is known. There should be no human considerations or mistaken mercy. Such false mercy would be real cruelty, not only toward the Church, to whom would be given an unfitted or unworthy minister, but also toward the youth himself; for, thus embarked upon a wrong course, he would find himself exposed to the risk of becoming a stumbling-block to himself and to others, with peril of eternal ruin.

The head of the seminary lovingly follows the youth entrusted to his care and studies the inclinations of each. His watchful and experienced eye will perceive, without difficulty, whether one or other have, or have not, a true priestly vocation. This, as you well know, Venerable Brethren, is not established so much by some inner feeling or devout attraction, which may sometimes be absent or hardly perceptible; but rather by a right intention in the aspirant, together with the combination of physical, intellectual and moral qualities which make him fitted for such a state of life. He must look to the priesthood solely from the noble motive of consecrating himself to the service of God and the salvation of souls; he must likewise have, or at least strive earnestly to acquire, solid piety, perfect purity of life and sufficient knowledge, such as We have explained on a previous page. Thus he shows that he is called by God to the priestly state. Whoever, on the other hand, urged on, perhaps, by ill-advised parents, looks to this state as a means to temporal and earthly gains which he imagines and desires in the priesthood, as happened more often in the past; whoever is intractable, unruly or undisciplined, has little taste for piety, is not industrious, and shows scant zeal for souls; whoever has a special tendency to sensuality, and after long trial has not proved he can conquer it; whoever has no aptitude for study and who will be unable to follow the prescribed courses with due satisfaction; all such cases show that they are not intended for the priesthood. By letting them go on almost to the threshold of the sanctuary, superiors only make it ever more difficult for them to draw back; and, perhaps, even cause them to accept ordination through human respect, without vocation and without the priestly spirit.

Let the superiors of seminaries, together with the spiritual directors and confessors, reflect how weighty a responsibility they assume before God, before the Church, and before the youths themselves, if they do not take all means at their disposal to avoid a false step. We declare too, that confessors and spiritual directors can also be responsible for such a grave error; not indeed because they can take any outward

action, since that is severely forbidden them by their most delicate office itself, and often also by the inviolable sacramental seal; but because they can have a great influence on the souls of the individual student, and with paternal firmness they should guide each according to his spiritual needs. Should the superiors, for whatever reason, not take steps or show themselves weak, then especially should confessors and spiritual directors admonish the unsuited and unworthy, without any regard to human consideration, of their obligation to retire while yet there is time. In this they should keep to the safest opinion, which in this case is the one most in favor of the penitent, for it saves him from a step which can be for him eternally fatal. If sometimes they should not see so clearly that an obligation is to be imposed, let them, at least, use all the authority which springs from their office and the paternal affection they have for their spiritual sons, and so induce those who have not the necessary fitness to retire of their own free will. Let confessors remember the words of St. Alphonsus Liguori on a similar matter: "In general . . . in such cases the more severity the confessor uses with his penitents, the more will he help them toward their salvation; and on the contrary, the more cruel will he be the more he is benign." St. Thomas of Villanova called such over-kind confessors, *Impie pios*—"wickedly kind". "Such charity is contrary to charity".[127]

The chief responsibility, however, rests with the bishop, who, according to the strict law of the Church, "should not confer Holy Orders on anyone, unless from positive signs he is morally certain of canonical fitness; otherwise he not only sins grievously, but also places himself in danger of sharing in the sins of others".[128] This canon is a clear echo of the warning of the Apostle to Timothy: "Impose not hands lightly on any man, neither be partaker of other men's sins".[129] "To impose hands lightly", Our predecessor, St. Leo the Great,[130] expounds, "is to confer the sacerdotal dignity on persons not sufficiently approved: before maturity in age, before the merit of obedience, before a time of testing, before trial of knowledge; and to be a partaker of other men's sins is for the ordainer to become as unworthy as the unworthy man whom he ordains"; for, as St. John Chrysostom says, "You who have conferred the dignity upon him must take the responsibility for both his past and his future sins".[131]

These are severe words, Venerable Brethren; but still more dreadful is the responsibility which they declare, a responsibility which justified

[127] St. Alphonsus Liguori, *Opere asc.*, Vol. III, ed. Marietti, 1847, p. 122.
[128] *Cod. Iur. Can.*, can. 973, § 3. [129] I Tim. 5: 22.
[130] *Epist.*, 12; Migne, *P. L.*, LIV, 647.
[131] *Hom. XVI in Tim.*; Migne, *P. G.*, LXII, 587.

the great Bishop of Milan, St. Charles Borromeo,[132] in saying: "In this matter, my slightest neglect can involve me in very great sin". Listen to the warning of Chrysostom whom We have just quoted: [133] "Impose not hands after the first trial, nor after the second, nor yet the third, but only after frequent and careful observation and searching examination". This warning applies in an especial way to the question of the uprightness of life in candidates to the priesthood. "It is not enough", says the holy Bishop and Doctor St. Alphonsus de Liguori,[134] "that the bishop know nothing evil of the ordinand; he must have positive evidence of his uprightness". Hence, do not fear to seem harsh if, in virtue of your rights and in fulfilling your duty, you require such positive proofs of worthiness before ordination; or if you defer an ordination in case of doubt; because, as St. Gregory the Great eloquently teaches: [135] "Cut from the forest beams fit for building; but do not place the weight of the building upon them at once. Delay many days, until they are dried and made fit for the purpose; because if this precaution be omitted, very soon they will break under the weight"; or, to use the short but clear expression of the Angelic Doctor: "Holiness must come before Holy Orders . . . Hence the burden of orders should be placed only on walls seasoned with sanctity, freed of the damp of sins".[136]

In short, let all the canonical prescriptions be carefully obeyed, and let everyone put into practice the wise rules on this subject which We promulgated a few years ago through the Sacred Congregation of the Sacraments.[137] In this way will the Church be saved much grief, and the faithful much scandal.

We have also had similar regulations sent to religious; [138] and while We urge upon all concerned their faithful observance, We now recall them to the attention of all heads of religious institutes who have youths destined for the priesthood. They should consider as addressed also to them what We have recommended above concerning the formation of the clergy; since it is they who present their students for ordination, and the bishop usually relies upon their judgment.

Bishops and religious superiors should not be deterred from this needful severity by fear of diminishing the number of priests for the

[132] *Hom. ad ordinandos*, 1 June, 1577; *Homilae*, bbl. Ambros. Mediolani, 1747, t. IV, p. 270.

[133] *Hom. XVI in Tim.*; Migne, *P. G.*, LXII, 587.

[134] *Theol. Mor. de Sacram Ordin.*, n. 803.

[135] *Epist.*, Book IX, Ep. 106; Migne, *P. L.*, LXX, 1031.

[136] *Summ. Theol.*, 2-2, q. 189, a. 1, ad 3.

[137] Instructio super scrutinio candidatorum instituendo antqeuam ad Ordines promoveantur, 27 December, 1930; *A. A. S.*, Vol. XXIII, p. 120.

[138] Instructio ad supremos Religiosorum, etc. Moderatores de formatione clericali, etc., 1 December, 1931; *A. A. S.*, Vol. XXIV, pp. 64-81.

diocese or institute. The Angelic Doctor St. Thomas long ago proposed this difficulty, and he answered it with his usual lucidity and wisdom: "God never abandons His Church; and so the number of priests will be always sufficient for the needs of the faithful, provided the worthy are advanced and the unworthy sent away".[139] The same Doctor and Saint, basing himself upon the severe words quoted by the Fourth Ecumenical Council of the Lateran,[140] observes to Our purpose; "Should it ever become impossible to maintain the present number, it is better to have a few good priests than a multitude of bad ones".[141] It was in this sense that We Ourselves, on the solemn occasion of the international pilgrimage of seminarists during the year of Our priestly jubilee, in addressing an imposing group of Italian Archbishops and Bishops, reaffirmed that one well trained priest is worth more than many trained badly or scarcely trained at all; for these would be not merely unreliable but a likely source of sorrow to the Church.[142] What a terrifying account,[143] Venerable Brethren, We shall have to give to the Prince of Shepherds, to the Supreme Bishop of souls,[144] if we have handed over these souls to incompetent guides and incapable leaders.

Although it remains unquestionably true that mere numbers should not be the chief concern of those engaged in the education of the clergy, at the same time all should do their utmost to increase the ranks of strong and zealous workers in the vineyard of the Lord; the more so, as the moral needs of society are growing greater instead of less. Of all the means to this noble end the easiest and the most effective is prayer. This is, moreover, a means within the power of everyone. It should be assiduously used by all, as it was enjoined by Jesus Christ Himself: "The harvest, indeed, is great but the laborers are few. Pray ye, therefore, the Lord of the harvest, that He send forth laborers into His harvest".[145] What prayer could be more acceptable to the Sacred Heart of our Saviour? What prayer is more likely to be answered as promptly and bounteously as this, which meets so nearly the burning desire of that Divine Heart? "Ask therefore, and it will be given unto you".[146] Ask for good and holy priests and our Lord will not refuse to send them to His Church, as He has ever done throughout the centuries. It has been, in fact, precisely in times which seemed least propitious, that the number of priestly vocations increased. This is clear from Catholic hagiography of the nineteenth century, a century rich in splendid names on the rolls both of the secular and the regular clergy. One has only to think of those three

[139] *Summ. Theol.*, Supplem., q. 36, a. 4, ad 1.
[140] Conc. Later. IV, an. 1215, can. 22. [141] St. Thomas Aquinas, *loc. cit.*
[142] *Osservatore Romano*, an. LXIX, n. 21.022—an. 1929, n. 176; 29-30 July, 1929.
[143] I Peter 5:4. [144] I Peter 2: 25.
[145] Matt. 9: 37, 38. [146] Matt. 7: 7.

splendid saints whom We Ourselves had the consolation of canonizing —St. John Mary Vianney, St. Joseph Benedict Cottolengo, and St. John Bosco, men of truly lofty holiness, each in his special way.

God Himself liberally sows in the generous hearts of many young men this precious seed of vocation. But human means of cultivating this seed are not to be neglected. There are innumerable ways and countless holy means suggested by the Holy Spirit; and all such salutary works which strive to preserve, promote and help priestly vocations, We praise and bless with all Our heart. " No matter how we seek ", says the lovable Saint of charity, Vincent de Paul, " we shall always find that we are unable to contribute to anything greater than to the making of good priests ".[147] Assuredly, nothing is more acceptable to God, of more honor to the Church, and more profitable to souls than the precious gift of a holy priest. If he who offers even a cup of water to one of the least of the disciples of Christ, " shall not lose his reward ",[148] what reward will he receive who places, so to speak, into the pure hands of a young priest the sacred chalice in which is contained the Blood of Redemption; who helps him to lift it up to heaven, a pledge of peace and of blessing for mankind?

Our thoughts now turn glady to that Catholic Action, so much desired and promoted and defended by Us. By Catholic Action the laity share in the hierarchical apostolate of the Church, and hence it cannot neglect this vital problem of priestly vocations. Comfort has filled Our heart to see the associates of Catholic Action everywhere distinguishing themselves in all fields of Christian activity, but especially in this. Certainly the richest reward of such activity is that really wonderful number of priestly and religious vocations which continue to flourish in their organizations for the young. This shows that these organizations are both a fruitful ground of virtue and a well-guarded and well cultivated nursery, where the most beautiful and delicate flowers may develop without danger. May all members of Catholic Action feel the honor which thus falls on their association. Let them be persuaded that in no better way than by this work for an increase in the ranks of the secular and regular clergy can the Catholic laity really participate in the high dignity of the " kingly priesthood " which the Prince of the Apostles attributes to the whole body of the redeemed.[149]

Nevertheless, the first and most natural place where the flowers of the sanctuary should almost spontaneously grow and bloom, remains always the truly and deeply Christian family. Most of the saintly bishops and priests whose " praise the Church declares ",[150] owe the

[147] Cf. P. Renaudin, *St. Vincent de Paul*, Chap. V.
[148] Matt. 10: 42.
[149] I Peter 2: 9.
[150] Ecclus. 4 4: 15.

beginning of their vocation and their holiness to the example and teaching of a father strong in faith and manly virtues, of a pure and devoted mother, and of a family in which the love of God and neighbor, joined with simplicity of life, has reigned supreme. To this ordinary rule of divine providence exceptions are rare and only serve to prove the rule.

In an ideal home the parents, like Tobias and Sara, beg of God a numerous posterity " in which Thy name may be blessed for ever ",[151] and receive it as a gift from heaven and a precious trust. They strive to instill into their children from their early years a holy fear of God and true Christian piety. They foster a tender devotion to Jesus, the Blessed Sacrament and the Immaculate Virgin. They teach respect and veneration for holy places and persons. In such a home the children see in their parents a model of upright, industrious and pious living. They see their parents holily loving each other in our Lord, see them approach the Holy Sacraments frequently and not only obey the laws of the Church concerning abstinence and fasting, but also observe the spirit of voluntary Christian mortification. They see them pray at home, gathering around them all the family, that common prayer may rise more acceptably to heaven. They find them compassionate toward the distress of others and see them divide with the poor the much or the little they possess.

In such a home it is scarcely possible that, whilst all seek to copy their parents' example, none of the sons should listen to and accept the invitation of the Divine Master: " Come ye after Me,[152] and I will make you to be fishers of men ".[153] Blessed are those Christian parents who are able to accept without fear the vocations of their sons, and see in them a signal honor for their family and a mark of the special love and providence of our Lord. Still more blessed, if, as was oftener the case in ages of greater faith, they make such divine visitations the object of their earnest prayer.

Yet it must be confessed with sadness that only too often parents seem to be unable to resign themselves to the priestly or religious vocations of their children. Such parents have no scruple in opposing the divine call with objections of all kinds; they even have recourse to means which imperil not only the vocation to a more perfect state, but also the very conscience and the eternal salvation of those souls they ought to hold so dear. This happens all too often in the case even of parents who glory in being sincerely Christian and Catholic, especially in the higher and more cultured classes. This is a deplorable abuse, like that unfortunately prevalent in centuries past, of forcing children

[151] Tobias 8: 9.
[152] Matt. 14: 21.
[153] Matt. 4: 19.

into the ecclesiastical career without the fitness of a vocation. It hardly does honor to those higher classes of society, which are on the whole so scantily represented in the ranks of the clergy. The lack of vocations in families of the middle and upper classes may be partly explained by the dissipations of modern life, the seductions which especially in the larger cities prematurely awaken the passions of youth; the schools in many places which are little conducive to the development of vocations. Nevertheless, it must be admitted that such a scarcity reveals a deplorable falling off of faith in the families themselves. Did they indeed look at things in the light of faith, what greater dignity could Christian parents desire for their sons, what ministry more noble, than that which, as We have said, is worthy of the veneration of men and angels? Long and sad experience has shown that a vocation betrayed—the word is not to be thought too strong—is a source of tears not only for the sons but also for the ill-advised parents; and God grant that such tears be not so long delayed as to become eternal tears.

IV.

Finally, to you, dear children, priests of the Most High, both secular and regular, the world over, We address Our words. You are "Our glory and joy",[154] you, who with such generosity bear the "burden of the day and the heats",[155] you, who so powerfully help Us and Our Brethren of the Episcopate in fulfilling the duty of feeding the flock of Christ. To you We send Our paternal thanks and Our warmest encouragement. We know and fully appreciate your admirable zeal; and to it, in the needs of the present, We make this heartfelt appeal. These needs are becoming daily graver. All the more must your redeeming work grow and intensify; for "you are the salt of the earth, and the light of the world".[156]

If, however, your work is to be blessed by God and produce abundant fruit, it must be rooted in holiness of life. Sanctity, as We said above, is the chief and most important endowment of the Catholic priest. Without it other gifts will not go far; with it, even supposing other gifts be meagre, the priest can work marvels. We have the example of St. Joseph of Cupertino, and in times nearer to our own, of that humble Curé d'Ars, St. John Mary Vianney, of whom We have already spoken; whom We have willed to set up before all parish priests as their model and heavenly Patron. Therefore with the Apostle of the Gentiles, We say to you: "Behold your vocation";[157] and beholding it, you cannot fail to value ever more highly the grace given to you

[154] I Thess. 2: 20.
[155] Matt. 20: 12.
[156] Matt. 5: 13, 14.
[157] I Cor. 1: 26.

in ordination and to strive to " walk worthily of the vocation in which you are called ".[158]

In this striving you will be most wonderfully helped by a practice commended by Our predecessor of holy memory, Pius X. This commendation is contained in that "Exhortation to the Catholic Clergy",[159] which He wrote with such unction and affection. This We warmly recommend you to read. In it, among all the means to preserve and increase the grace of the priesthood, he placed first the use of the Spiritual Exercises. This means We Ourselves have also frequently recommended; and particularly in Our Encyclical Letter *Mens Nostra*,[160] We have paternally and solemnly urged it upon all Our sons, but more especially upon Our priests. As the year of Our priestly jubilee drew to a close, We could find no better and more salutary reminder of that happy anniversary than to give to Our sons an invitation, through the above-mentioned letter, to draw more copiously from the waters of life springing up into life everlasting,[161] this inexhaustible fountain providentially opened by God to His Church. Again now, to you, My dear Brethren, who are all the closer to Us because you work more directly with Us to establish the kingdom of Christ upon earth, We believe We cannot give better proof of Our Fatherly affection than by exhorting you most fervently to make use of this means of sanctification, to the best of your abilities. Take for your guide those principles and norms laid down by Us in the above-mentioned Encyclical. It is not enough to withdraw to the sacred seclusion of the Spiritual Exercises only at the intervals and in the exact measure prescribed by ecclesiastical law:[162] you should enter into retreat more often and for longer periods, as far as possible to you, and you should consecrate, in addition, a day of each month to more fervent prayer and greater recollection, according to the practice of priests of greater zeal.[163]

In such retreats and recollection even one who may have entered *in sortem Domini*, not by the straight way of a true vocation, but for earthly or less noble motives, will be able to " stir up the grace of God ".[164] For he, too, is now indissolubly bound to God and the Church, and so nothing remains for him but to follow the advice of St. Bernard:[165] " If sanctity of life did not precede, let it at least follow . . . for the future make good your ways and ambitions and make holy your ministry ". The grace of God, and specifically that grace proper to the sacrament of Holy Orders, will not fail to lend aid, if he sincerely wishes to correct whatever was originally amiss in his purpose

[158] Ephes. 4: 1.
[159] *A. A. S.*, Vol. XLI, pp. 555-577.
[160] *A. A. S.*, Vol. XXI, pp. 689-706.
[161] John 4: 14.
[162] *Cod. Iur. Can.*, cann. 126, 595, 1001, 1367.
[163] *A. A. S.*, Vol. p. 705.
[164] II Tim. 1: 6.
[165] *Epist.* 27, Ad Ardut.

or conduct. However it may have come about that he undertook the obligations of the priesthood, the abiding grace of this divine sacrament will not be wanting in power to enable him to fulfil them.

Each and all of you, then, from the recollection and prayer of a retreat will come out fortified against the snares of the world, quickened by lively zeal for the salvation of souls, and enkindled with the love of God, as befits priests in times like the present. For, together with so much corruption and diabolical malice, everywhere there is felt a powerful religious and spiritual awakening, a breath of the Holy Spirit, sent forth over the world to sanctify it, and to renew with its creative force the face of the earth.[166] Filled with the Holy Ghost, you will communicate this love of God like a holy fire to all who approach you, becoming in a true sense bearers of Christ in a disordered society, which can hope for salvation from Jesus Christ alone, since He, and He alone, is ever " the true Saviour of the world ".[167]

Before concluding, We turn Our thoughts and Our words, with very special tenderness to you who are still in your studies for the priesthood, and We urge you from the depth of Our heart to prepare yourselves with all seriousness for the great task to which God calls you. You are the hope of the Church and of the people, who look for so much, or rather everything, to you. For to you they look for that living and life-giving knowledge of God and of Jesus Christ, in which is eternal life.[168] In piety, purity, humility, obedience, discipline and study strive then to make yourselves priests after the Heart of God. We assure you that in the task of fitting yourselves for the priesthood by solid virtue and learning, no care, no diligence, no energy can be too great; because upon it so largely depend all your future apostolic labors. See to it that on the day of your ordination to the priesthood the Church shall find you in fact such as she wishes you to be—that is, " replenished with heavenly wisdom, irreproachable in life and established in the ways of grace ", so that " the sweet odor of your life may be a delight to the Church of Christ, that both by word and good example you may build the house, namely, the family of God ".[169]

Only thus can you continue the glorious traditions of the Catholic priesthood and hasten that most auspicious hour when it will be given to all humanity to enjoy the fruits of the peace of Christ in the Kingdom of Christ.

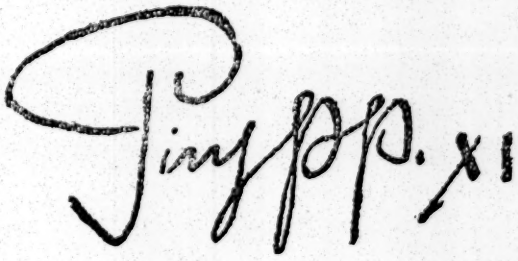
Before concluding Our letter, to you, Venerable Brethren in the Episcopate, and through you to all Our beloved sons of both clergy, We are happy to add a solemn proof of Our gratitude for the holy coöperation by which, under your guidance and example, this Holy

[166] Ps. 103: 30.
[167] John 4: 42.
[168] John 17: 3.
[169] *Pont. Rom.*, in ordinantione Presbyt.

Year of Redemption has been made so fruitful to souls. We wish to perpetuate the memory and the glory of that Priesthood, of which Ours and yours, Venerable Brethren, and that of all priests of Christ, is but a participation and continuation. We have thought it opportune, after consulting the Sacred Congregation of Rites, to prepare a special votive Mass, for Thursdays, according to liturgical rules: *De summo et aeterno Iesu Christi Sacerdotio*, to honor " Jesus Christ, Supreme and Eternal Priest ". It is Our pleasure and consolation to publish this Mass together with this, Our Encyclical Letter.

There only remains for Us, Venerable Brethren, to impart to all the Apostolic and Paternal Benediction, which all expect and desire from their common Father. May it be a blessing of thanksgiving for all the benefits poured out by Divine Providence in these Extraordinary Holy Years of the Redemption; may it be a blessing of good augury for the new year which is about to begin.

Given at Rome, at Saint Peter's, the twentieth day of December, 1935, on the fifty-sixth anniversary of Our Priesthood, the fourteenth of Our Pontificate.



Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE "TRE ORE" ON GOOD FRIDAY.

To the Editor, THE ECCLESIASTICAL REVIEW.

The *Tre Ore* or Three Hour devotion on Good Friday may be said to have enjoyed its greatest popularity less than a decade ago. At that time many diocesan papers made announcement of the devotion in various churches in bold type, and almost created the impression as if a new cult or religious fad had invaded our churches. It was indeed edifying to see our churches filled with faithful worshipers undergoing the hardship of a three-hour service with great devotion and fervor. In recent years, however, this service appears to have lost some of its attraction; the number of pious souls dwindled, and the announcements were no longer so many and so bold. It was evidently a case of *spiritus quidem promptus est, caro autem infirma.* This is all the more true of the early noon hours, for people who are accustomed to take their "forty winks" after dinner will find *una hora vigilare mecum* quite difficult, to say nothing of three.

There are points *pro* and *contra* in the case of *Tre Ore*, the *contra* by far exceeding the *pro*, at least in the opinion of this writer.

First of all, why use the foreign name *Tre Ore?* If we must have this devotion, why not call it *Three Hours* in plain English to let the faithful and general public know just what it is. But let that pass so long as our faithful are willing and pious enough to watch with Christ in His three hours of agony on the Cross.

SHOULD WE HAVE THE THREE HOUR SERVICE?

It is certainly highly commendable that our faithful try to make Good Friday a day of prayer, although it is not a day of obligation. The question is rather whether the Three Hour

service is the correct form in the observance and sanctification of this great day. What is the mind of Holy Church on this point? This writer wishes to offend neither the pious soul nor the liturgy-minded. Non-liturgical devotions as well as strict liturgy can, by indiscretion, be carried to extremes and made to fail in their purpose.

Although conducted by a priest, and consisting, wholly or in part, of liturgical prayers, the Three Hour service is not liturgical in the proper sense, for the simple reason that this devotion is not contained in any of our liturgical books, and is not urged by Holy Church. It is a public devotion, but not a liturgical act.

The Three Hour devotion is generally made up of meditation, a sermon, the Rosary, the Stations, litanies and other prayers (some of which are, perhaps, not approved for public worship), of hymns sung by the congregation, or solos and other music (the text melody of which is not always in keeping with the regulations on church music). All this may be praiseworthy and edifying, but it does not render the service liturgical.

Holy Church always urges, prefers and even insists on the sacred liturgy. The *sentire cum ecclesia* holds also for Good Friday, not to mention the other, oft-quoted admonition, " Do not sing at Mass, but sing the Mass; do not pray at Mass, but pray the Mass," which means that we should make as much as possible of the liturgy, and give it its proper place and prominence in our religious functions. We must, therefore, not cultivate devotions at the cost of the sacred liturgy. But there is a danger of this precisely on Good Friday on account of the Three Hour service.

The reasons are obvious. The clergy, knowing what an ordeal the Three Hour service is, are tempted to hasten through the beautiful Good Friday morning liturgy by cutting it to a minimum, thus making it unattractive and unimportant for the faithful. The people, on the other hand, intending to make the Three Hour devotion, will not attend the morning liturgy, thinking, for lack of understanding, that the devotion in the afternoon is better and more than enough. Nor can the people be expected to come to both. Many with less time will try to satisfy their religious desire with a short visit and adoration of the Holy Cross. Moreover, many churches have *Tenebrae* in

the late afternoon or evening which the faithful are urged to attend. But here, too, is a temptation not to conduct nor to attend it, beautiful and liturgical though it is, because of the strain of the preceding Three Hour service.

Holy Church desires the faithful to be liturgy-minded, and last year she granted an indulgence of ten years for attending *Tenebrae*, or a plenary indulgence, under the usual conditions, for attending it on all three days. The Three Hour devotion on Good Friday is most appealing and spiritually profitable. One who attends it may gain a plenary indulgence on Holy Thursday or in Easter week.[1] The purpose now held in mind is to set forth the principles involved.

The answer to the question, therefore, is that the Three Hour service on Good Friday afternoon should not be held or encouraged for the reason that Holy Church has not expressed a desire to have it, and because the morning liturgy together with the liturgical *Tenebrae* will suffice and will leave little time and desire on the part of the people to come to a long afternoon service. For the benefit of those who cannot attend the liturgical acts some other shorter devotion may, of course, be substituted in the evening where the people are wont to adore the Holy Cross. Suitable for that would be the music of the unveiling from the morning act.

The objection might be raised that a prolonged Good Friday morning liturgy is less convenient than a long afternoon service. That may be true enough, but the objection cannot stand. Preference of a devotion for the sake of convenience betrays, to say the least, the fact that the idea of the liturgy, the formal act of worship, is not understood, and overlooks the theological point of view which must guide all devotion—that a non-liturgical service is never so meritorious and efficacious as a liturgical function. This principle must not be lost sight of.

Many people console themselves with the thought that the Three Hour service comes but once a year. But so does the liturgical morning service. The people will do the right thing if trained for it. A parish where the liturgical sense is cultivated will not have any difficulty filling the church on Good Friday morning. There is never a dearth of people attending long, solemn liturgical acts. All church ushers can sing a song

[1] *Raccolta*, 1930, p. 127.

over the difficulty of handling and accommodating the throngs of the faithful who "crash the gates", e. g. at an episcopal consecration, or at a funeral of some prominent ecclesiastic or layman, and similar occasions, all of which take place in the morning. The question of time and convenience is of no consequence when the people are given the opportunity of witnessing acts of liturgical splendor. By far the greater majority of worshipers come to such functions with the sincere desire for the spiritual uplift which the beauty of the liturgy affords them.

Solution of the Case in Favor of the Sacred Liturgy.

If the people are willing to spend three hours in church on Good Friday for a non-liturgical devotion, a happy solution that does no violence to the liturgy of the sacred day (rather, one that gives it rightful predominance) would be to make the liturgy part of the three hours, by first celebrating the holy rites with all possible solemnity, and filling up with other devotional prayers what time there may remain.

Even the time from 12-3 o'clock may be observed with this arrangement. If, however, the time were essential in the sanctification of Good Friday, Holy Church would have said so centuries ago, and would have appointed those hours as the time for the liturgy. But if the time is made essential, the clergy may begin the rites as late as twelve or one o'clock. Since canon law allows that Holy Mass can be begun as late as 1 P. M., it follows that the Good Friday liturgy can likewise be held at that time (say, 12 noon). And if the ceremonies are carried out with the desired detail and solemnity, the greater part of three hours will be taken up by the liturgical function.

Since the celebrant alone is required to fast, and since, in larger churches, he does not conduct the entire Three Hour service alone, the task should not be too strenuous, because he may take his breakfast right after the liturgical part, in the sacristy or rectory, while another officiant continues the services. He need not fast longer than he does on Sundays when a Solemn High Mass with sermon and music begins at 11 o'clock. Surely, the time of 9-12, or 10-1 is as convenient as the hours 12-3 P. M.; it matters little, since in every case the liturgy will consume the greater part, and the faithful will really have what

Holy Church desires them to have and to do: to take part in the sacred liturgy as participants, not merely as spectators who find it hard to while away the time.

Larger churches with several priests will find no difficulty in solemnizing the liturgy. Where understanding for the sacred liturgy has been cultivated, the people will be most grateful for being allowed to share in the function by following with the missal or Holy Week book which, as a rule, give parallel Latin and English wording. It would be well, of course, to have the same edition for all if the congregation is to participate actively. These books can now be had at such reasonable price that every Catholic can afford to buy one.

Larger churches will not be at a loss as to correct music for the Good Friday liturgy. It will not call for greater efforts to practise the chant from the Gradual or Missal than to drill elaborate polyphonic music which is not all according to the mind of the Church. It should not be too difficult to train groups of boys, or a mixed choir, from the grades of the parish school. There is a large field for the school to promote the liturgical apostolate by furnishing the chant that can be used all the year round. The people will learn it from hearing it.

Much might be said about following the Good Friday liturgy to let it consume the greater part of three hours. If we observe the sacred liturgy with solemnity in all its details, there will be little time left for anything else. The wish of Holy Church will then be fulfilled, the faithful will be edified and delighted. Clergy and faithful must come to realize more and more that they are members of the Mystical Body of Christ, worthy of every consideration and privilege. The *Domine, dilexi decorem domus tuae* does not only mean expensive vestments, stained glass, marble statuary, etc., but also understanding and love of and full participation in the sacred liturgy, and Good Friday is one of the days on which this can be brought to realization.

How beautiful, for instance, can be made the adoration of the Holy Cross! Let the people with order and dignity approach to kiss the Crucified, not merely by admitting them to the rail as was the custom, but let them do as the missal directs . . . *deinde et laici, bini et bini, ter genibus flexis, ut dictum est, Crucem adorant.* That would be to follow the rules. It will be well enough to do this at the rail and without discalcing.

Holy Church has also provided suitable and ample music for the adoration in the *Improperia*, responses and hymns as the same missal indicates. A little training will facilitate whatever is done. The adoration alone will require much time.

Tentative Plan for a Three Hour Service including the Sacred Liturgy.

Time at Option.

Preliminary admonition before the beginning to recite or sing with good order and discipline; no rushing, no dragging by individuals; exhortation to participate to the best of one's ability.

1. Recitation or chanting of Nones in Latin or English. This can be well done by two larger groups, at least, to lead the rest.

2. Beginning of Ceremonies: Prophecy to be recited with good diction and musical inflexions (half tones, question tone, fifth at end of sentences, etc. as required); one of the clergy, a seminarian, a capable student or layman vested in cassock and surplice can act as lector. The Tract may be chanted or recited by soloist, choir or groups alternating.

3. Oremus, Flectamus, etc. to be done slowly enough to give the people time to follow the actions.

4. Epistle by the subdeacon as usual.

5. Tract, again recited or chanted alternately as in choir.

6. The Passion with its dramatic force can be rendered very effective. If three separate priests or deacons are not on hand, the celebrant with deacon and subdeacon may sing the Passion. The celebrant need not necessarily sing the part of Christ. The subdeacon cannot sing the evangelist's part unless he has the order of the diaconate; and he must wear the stole. The turba part may be chanted by the choir, which seems to imply that a layman may take that part, unless choir here means the clergy present in the sanctuary. It does not seem to be clear whether a layman vested in cassock and surplice may act as chanter standing with the others. The old practice that the choir sings the Passion in polyphonic music when the chanters are not on hand seems to be approved. This writer has heard the Passion sung in the vernacular according to the newer mode of chant at a solemn function. When the celebrant was done reading, he and the assistants waited for the choir to finish. This is probably not according to rule.

The Gospel part may be rendered in a special melody found in approved books.

7. If a sermon is desired during the liturgy it should be given now; but in most cases the sermon will be preferred during the devotional part.

8. The Orations and supplications following will require some time if chanted with dignity and expression to let the people enjoy the impressive texts.

9. The unveiling and adoration of the Holy Cross will be stirring if done without too great a rush. If pew by pew they file out it should not cause much commotion. To prevent awkwardness and embarrassment on account of the women, it will be better to place the Cross on a table or stand properly covered to prevent the kissing in kneeling position. That would also please people who cannot kneel down or bow low. The kissing by the lay people is directed by the missal. It might be well, too, to have a cleric or acolyte stand by with a cloth to wipe the Cross. Though right in principle, this way of adoration may meet with difficulty in practice. If the singing is done as indicated by the missal there will be enough music.

10. The procession from the repository is supposed to be *per longiorem viam*. If again done with dignity, it will take considerable time. The *Vexilla Regis* can easily be sung by larger choirs alternately, if not by all, because the melody is not difficult. It would not be against the rules to let all present have burning candles until after the *sumptio*, though this may be more dangerous than inconvenient. The people would gladly buy these candles. A sea of lights would be very appropriate and add to the splendor of the service.

11. After the *Missa Praesanctificatorum* the people could recite *Vespers* in English, or follow the Latin chant, rendered by the choir or schola.

Here closes the liturgical act. It is evident that the greater part of three hours can be spent on the liturgical part if it is not curtailed to gain time for the non-essential non-liturgical part. The remainder of the time may now be filled with other exercises. By resorting to the liturgy even in this, many a priest will be spared the dilemma of finding suitable matter for a public devotion.

Suggested Plan and Material.

12. If no sermon was preached after the Passion (it may be less convenient then), it may be delivered now. Acceptable will be an explanation of the ceremonies witnessed; the historical, mystical, or other aspect will do.

Meditations, read or delivered, with pauses for reflexion. Hymns pertaining to the Passion by the congregation, choir or soloists, will be welcome for that. There is no shortage in meditation or sermon material; the Passion, the Holy Cross, the Sacred Wounds, the Seven Last Words, the Sorrowful Mother, and other texts from the liturgy offer suggestions.

13. The indulgenced prayers to the Holy Wounds, and a hymn (single stanzas) will be very attractive.

14. Very effective will be the Stations in a more solemn manner, e. g., the officiant vested in surplice and purple or black cope, preceded by cross-bearer and acolytes with lights. To fill the time a longer text will be in place and the singing of a stanza of the *Stabat Mater* in Latin or English by the people, all of whom are familiar with the simple melody. This act alone will require one half-hour.

15. The Sorrowful Mysteries of the Rosary is another means readily supplied, and if not too hastily recited will consume at least fifteen minutes.

16. Compline recited or chanted; or the *Miserere* chanted; if *Tenebrae* is not held later in the evening, the first nocturn with the lamentations, or these alone; the entire *Lauds*, or the *Benedictus* with its antiphon before and after.

The texts are all contained in the Holy Week book. It will be well to announce step by step what is to follow and where the text is.

17. Excellent material for the soloist or schola well at home in Gregorian Chant, are to be found in the Graduals of many feasts, and in the Responsories to the lamentations and lessons of *Tenebrae*. All these pieces are not long and will make good fillers between meditations or other parts. They must be sung slowly enough and allow much expression. Let someone first give the texts in English to let the people know the meaning, to let them listen and reflect during the singing.

Such selections are the majestic *Christus factus est* (Gradual for Holy Thursday, which is also sung at the end of *Tenebrae*), the pleading *Improperium* (Offertory for Palm Sunday), or the shorter from the feast of the Sacred Heart; the Verse *Dulce Lignum* (minus the Alleluia) from the feast of the Holy Cross (3 May), also its Introit (as as Holy Thursday) and the antiphon for II Vespers (14 Sept.) and I Vespers of 3 May; the Introit, Gradual, Verse (without All.), Tract (stirring), and the prayerful Offertory *Recordare* from the feast of the Seven Dolors (15 Sept.); the same parts from the feast of the Most Precious Blood; moreover, the Responsories from *Tenebrae*, e. g. *Ecce vidimus* (third of first nocturn), on Holy Thursday, and *Eram quasi agnus* (first of third); all of Good Friday and Holy Saturday, some of which are more dramatic than others; the antiphons followed by the *Benedictus* of the last two days. Surely, a great list to select from, not to forget that there are touching Holy Week melodies which everybody knows or will learn easily because of their simple beauty, e. g. *O Sacred Head, O Faithful Cross*, and numerous others.

Time Schedule.

The Sacred Liturgy in full	1 hr. 40 m.
Sermon or Meditations	30 m.
Stations (solemn)	30 m.
Holy Wounds devotion	15 m.
Sorrowful Mysteries of Rosary	15 m.
One Nocturn or Lauds of Tenebrae	20 m.
Compline	10 m.
Hymns by people or solos (1-5 selections) each	5 m.

The above will be more than necessary and allow for option. Smaller churches with the *ritus simplex* of the liturgy will also find the suggestion helpful. It offers variety with novelty which will help to render the long service less tedious, whether it begins in the morning or at noon. By far the greater part of the music would thus be chosen from approved and liturgical material and the entire function rests on a liturgical basis, the ideal which Holy Church holds up to us in her office of honoring and glorifying God by her worship.

L. W. SCHROTT.

Corpus Christi, Texas.

USE OF MISSAL BY THE CONGREGATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Magner's letter in the January issue of the REVIEW on socializing the Mass is interesting and his point well taken. He was also good enough to mention the *Leaflet Missal* with which I have been associated since its beginning some five years ago. It occurs to me that the experience of those years might prove helpful to pastors who wish to use the *Leaflet Missal* as a means of making the Mass social.

In general there are two ways of going about introducing the missal to a parish. The first is to make a concerted drive to induce every member of the parish to get a missal (bound or leaflet) and to begin at once to use it. The plan has some merits: the constant insistence on using a missal produces interest in some persons who could not be interested by more gentle methods; it is ambitious; it is likely to succeed where the pastor has great personal influence, where he is not afraid of hard work. Its disadvantages: it comes close to forcing the missal on persons who, being Americans, are not easily forced; it is liable to disturb the devotion of those who cannot easily change old habits quickly.

The other way is to begin easily and gradually widen the circle of missal-users. This plan has been tried by more pastors than the other. Such pastors are content to get fifty or a hundred persons out of a possible two or three thousand to use the missal. They make sure it is understood; they concern themselves with seeing that it is appreciated. Strangely enough, the first adults to begin are older persons of good intelligence rather than younger persons with the enthusiasm of youth. Constant encouragement, explanation, along with the influence of the missal-users themselves, tend to increase the number gradually. Thus a pastor in ten years' time will have almost everyone using a missal intelligently and to great advantage.

Our experience is that the second plan is the better one. It is the plan which Communism follows. It would rather have three enthusiastic communists, thoroughly indoctrinated, than three hundred with only superficial allegiance. The second plan tends to discourage people less than the first. After all, the missal is not too easy. It can never catch on like a popular

song. It is something that grows on one like good music. It cannot therefore be popularized like a song. Advantageous use of it requires labor on the part of both pastors and parishioners.

Simply placing the text of the missal, even in the utterly simple form of the *Leaflet Missal*, is not enough. Thus we soon found it necessary to add a few pages of simple instruction to the text as found in the *Leaflet Missal*. The text alone, without introduction, is too much for most persons.

It is perhaps fortunate that the liturgical movement has grown slowly in the United States. It has, indeed, encountered no opposition except that of indifference; its growth has been the natural slow growth of living things. Similarly, the use of the missal has developed gradually. No one knows, of course, how many bound missals, given as gifts, are gathering dust on library shelves. Nevertheless, each year finds more persons using the missal and thus entering into the garden of the liturgy where the source of the true Christian spirit is found.

PAUL BUSSARD.

Washington, D. C.

PLENARY INDULGENCE FOR KISSING CRUCIFIX.

To the Editor, THE ECCLESIASTICAL REVIEW.

I was very much interested in the Question concerning the Crucifix with a plenary indulgence "Toties Quoties", in the December issue of the REVIEW, page 619.

I too have had one of these crucifixes which was blessed by a Carmelite Father in Rome and which was given to me by one of my confrères in 1927. However, a year or so after this crucifix was given to me I chanced to read in *Il Monitore Ecclesiastico* the following item:

Indulgenza plenaria baciando il crocifisso.

Non esiste facoltà di lucrare indulgenza plenaria col sol bacio di un crocifisso, *comunque* e da *chiunque* benedetto, eccetto in caso di articulus mortis. Santo Officio, 10 Giugnio 1914. — (*M. E.*, S. III, v. VI, p. 211.)

RAPHAEL M. GHERNA, O.F.M.

This communication, which we appreciate very much, confirms fully our answer of last December. The decree of the Holy Office, dated June 10, 1914, and quoted by *Il Monitore Ecclesiastico* in 1928, declares that no priest has ever received the faculty of attaching to a crucifix a plenary indulgence to be gained by a person who simply kisses it, except in the case of *articulo mortis.*

As we said in our issue of last December, we could not admit the authenticity of such an extraordinary favor, without violating No. 6 of the rules given by the S. Congregation of Indulgences in 1899. "Suspectae habeantur indulgentiae plenariae quae asseruntur concessae recitantibus pauca dumtaxat verba, exceptis indulgentiis in articulo mortis".

FLOWERS IN CHURCH ON GOOD FRIDAY.

Qu. Is it not more in conformity with the spirit of the Holy Week services to omit on Good Friday gorgeous floral and other extensive decorations about the tomb of our Saviour, the statue of Our Mother of Sorrows, or the relic of the True Cross? Is not the absence of all decoration more impressive and liturgical on that day?

Resp. It is certainly in conformity with the spirit of the Holy Week services on Good Friday to omit floral and other decorations round a representation of our Saviour's tomb, the statue of Our Mother of Sorrows, or even a relic of the True Cross. In fact, all statues (even of the Sorrowful Mother) should remain veiled until the Gloria of the Mass on Holy Saturday. The only exception granted by the Sacred Congregation of Rites is in respect of the Stations of the Way of the Cross (decrees 1275 ad 2^{um} and 3638 ad 2^{um}).

The only place which must be decorated as beautifully as possible with white hangings and liturgical candles is the repository in whose tabernacle is kept the chalice containing the second large Host which has been consecrated at the Mass of Holy Thursday and which is to be consumed at the Mass of the Presanctified on Good Friday. See the rubrics of the missal after the Mass of Holy Thursday: "Hodie paretur locus aptus in aliqua capella Ecclesiae, vel altari: et decenter quoad fieri potest, ornatur cum velis et luminibus: ubi calix cum Hostia, ut supra reservata, reponatur."

OFFICE OR MASS OF DEAD DURING EXPOSITION OF BLESSED SACRAMENT.

Qu. Is it appropriate to sing at Benediction service, before the Blessed Sacrament exposed in the ostensorium, any part of the Mass for the Dead, such as the Tract or the Offertory: "Domine, Jesu Christe", etc.? The O Salutaris and the Tantum Ergo are of course chanted, but additional hymns are often added on the plea that any liturgical text may be inserted for devotion's sake.

Resp. It is not only inappropriate but also forbidden to sing before the Blessed Sacrament exposed, any part of the Office or the Mass of the Dead. The Sacred Congregation of Rites has published three decrees to this effect. "When the Blessed Sacrament is exposed, it is not permissible to recite or to chant in choir the Office for the Dead". (S. R. C. 3479, ad 2.) It is not permitted to sing the *Requiem aeternam* after the Psalm *Miserere*, when Exposition is held in favor of the faithful departed. (S. R. C. 3616.) This ruling applies also to the *De Profundis*. "It is not permitted to add the prayer for the dead after the prayer of the Blessed Sacrament at Exposition, when prayers for the relief of the faithful departed are recited". (S. R. C. 4058, ad. 1.)

PERMISSION FOR SOLEMN SERVICES IN HOLY WEEK.

Qu. In the March number of last year you replied in the negative to the question, "Is the permission of the Ordinary required for solemn services in Holy Week in semi-public oratories?" But in the Introduction to the *Memoriale Rituum* we read: "Quod tamen minores attinet ecclesias non parochiales Episcopus permittere potest functiones omnes Hebdomadae Sanctae in omnibus ecclesiis," etc. And one of the conditions under which he may grant this permission is: "dummodo functiones fieri possint juxta praescriptum Missalis Romani".

Resp. The quotation from the 1725 *Memoriale Rituum* of Benedict XIII is accurate and says clearly that the bishop may permit the solemn services of Holy Week in non-parochial churches, provided all the prescriptions of the missal are observed. This permission of the bishop was necessary until the new Code came into effect on Pentecost day, 19 May, 1918. But it is not necessary now. General permission to celebrate

the Holy Week services with deacon and subdeacon is granted to all churches, even non-parochial, and to all oratories, public or semi-public, by canons 1171 and 1193: "In sacra aede legitime dedicata omnes ecclesiastici ritus perfici possunt, salvis juribus paroecialibus, privilegiis et legitimis consuetudinibus" (can. 1171). "In oratoriis semi-publicis, legitime erectis, omnia divina officia functionesque ecclesiasticae celebrari possunt, nisi obstent rubricae aut Ordinarius aliqua exceperit" (can. 1193).

The answer given in our March number, 1935, pp. 300 and 301, stands.

RIGHT TO CHOOSE CHURCH OF FUNERAL.

Qu. If the relatives of a deceased Catholic of a foreign nationality desire to have him buried from a parish church of a different nationality, may the pastor of the latter conduct the funeral services or can either his own pastor (i. e., of his own nationality) or the pastor of the English-speaking parish prevent it?

Resp. In view of the fact that the canons of the Code are explicit and unmistakably clear on this subject, it is surprising that there should be any controversy on its elementary points. It will suffice to refer briefly to the pertinent canons.

Canon 1216 § 1. By ordinary right the church in which the funeral is to be held is that of the parish to which the deceased belonged, *unless he legitimately had chosen another.*

After laying down special rules for more or less frequent occurrences (e. g., when death occurs outside of one's parish) and for the burial of various ecclesiastics, canon 1223 § 1 ordains that all persons *except those expressly forbidden by law* are free to choose the church for their exequies or the cemetery for their interment. Therefore no one, not even the proper pastor, has any power to interfere with this choice and § 2 of the same canon declares that a wife and minor children above the age of puberty (i. e., boys after the completed fourteenth and girls after the completed twelfth year) enjoy this same right independently of the husband or father respectively. Except for the restriction in this regard placed on Cardinals dying at Rome, in virtue of canon 1219 § 1, the only persons who are denied any choice whatsoever in this matter are those mentioned in

canon 1224. They are, first, all children under the age of puberty (but in their stead the father, or in his place the mother or tutor may make the choice even after the death of the child); secondly, all professed religious regarding whose funeral special rules are laid down in canon 1221; the only exception is that the funeral of religious who are bishops is regulated by canon 1219 § 2.

Those who enjoy the right of this choice may exercise it personally or through another whom they authorize and who can then carry out their mandate after their death: but the choice as well as the mandate, if one is given, must be proved, in any legitimate manner, either by an authentic document or by the testimony of competent witnesses (canon 1226).

There is a second question implied in the above inquiry, namely, what church can be chosen for the funeral service. This is determined by canon 1225: (1) any parish church may be chosen. It makes no difference whether it be in charge of secular priests or of religious, whether in this country it be for the English-speaking faithful or for a nationality, no matter in this latter case whether the deceased was of the same or a different nationality or whether he belonged to the English-speaking parish. (2) It may be a church of regulars, i. e., religious who take solemn vows; not however the church of nuns, except as regards certain women residing permanently within the cloister; but churches of religious with only simple vows are not to be included in his class. (3) A patron may choose the church over which he enjoys the right of patronage. Since there are no such churches in this country, this one need not be considered. (4) Finally, any other church enjoying the right to conduct funerals: that is, a church not enjoying this right by common law but in virtue of some particular claim.

Besides the churches listed above, other churches may, by virtue of particular law, or by a concession from the Holy See, or from the bishop [1] obtain this right—" jus funerandi ". Public and semi-public oratories are allowed all ecclesiastical functions unless excepted by the Ordinary, or excluded by the rubrics. Of course, it must be remembered that special legislation in particular cases may cause restrictions.[2]

[1] Or also by custom or prescription. Cf. S. C. C., 24 May and 15 November, 1930—*Acta Apostolicae Sedis*, XXV (1933), 155-158.

[2] John Anthony O'Reilly, *Ecclesiastical Sepulture in the New Code of Canon Law* (Washington: Catholic University of America, 1923), p. 76.

From this it follows that (1) everyone, except those excluded as above, has the right of choosing the church from which he desires to be buried; (2) the relatives of the deceased have no right to choose the church where the burial services are to be conducted for him, unless he had by a special mandate authorized them to make a choice; in which case they may exercise their right after his death; (3) it will be necessary to prove that a legitimate choice of a church other than the proper parish church of the deceased was made; (4) no pastor has a right to refuse burial in a church which is not that of his parish, provided that the choice was legitimately made regarding a church enjoying the *ius funerandi.*

VALENTINE T. SCHAAF, O.F.M.

DEVOTION TO THE SACRED HEAD OF OUR LORD.

Qu. Of late we have received literature on the devotion to the Sacred Head of our Lord, purporting to have been revealed to a saintly soul named Teresa Higginson, and we have also been asked regarding the authenticity of this devotion. We should be deeply grateful for an opinion from you on this subject.

Some years ago this devotion was proposed to us, and we then consulted a Jesuit Father who was very kind in giving us the benefit of his knowledge of such matters. He was not at all in favor of the devotion, but we understand that just in recent times the matter is being taken up more favorably and an investigation is being instituted. The good Father above referred to has since died.

Resp. The Most Reverend Bishop of Liverpool (England) is the only Ordinary of whom we know who has thus far approved the new " devotion to the Sacred Head of our Lord as the Seat of Divine Wisdom ", and a prayer for the spread of this devotion.

The Holy Office alone has authority to acknowledge the dogmatic foundation of this new aspect of the " cultus latriae " due to the sacred humanity of Christ as far as it is hypostatically united to the Second Person of the Blessed Trinity.

Just as the Church, in her liturgy and indulgenced prayers, adores and invokes the Sacred Body of Christ present in the Holy Eucharist (Festum Corporis Christi), His Precious Blood, His Sacred Heart, His Five Wounds; so also she may in the

future propose to our adoration and prayers His Sacred Head viewed as the Seat of Divine Wisdom. This would be a logical development of the worship due to the God-man, and a consequence of the dogma of the Incarnation.

But no priest, no religious community should practise and propagate this new devotion without the formal approval of the local Ordinary. And it is likely that our Bishops will wait for some decision or direction emanating from the Holy Office or from the Sacred Congregation of Rites.

INDULGENCE FOR VISIT TO ALTAR OF REPOSE ON GOOD FRIDAY.

Qu. I am puzzled about the recent plenary indulgence for visiting the altar of repose on Holy Thursday and Good Friday. A necessary condition is Holy Communion on one of the days. How is one to receive Holy Communion on Good Friday?

Resp. No plenary indulgence can be gained for visiting the Holy Sepulchre or Altar of Repose on Good Friday, but only a partial indulgence of ten years and ten quarantines. A plenary indulgence can be gained on Holy Thursday or on Easter Sunday. Let us quote literally No. 138 of the *Raccolta* of 1930, p. 92:

> Visit to the Holy Sepulchre on Holy Thursday and Good Friday:
> I. Ten years and ten quarantines for each visit.
> II. Plenary on Holy Thursday or on Easter Sunday.

By Holy Sepulchre the *Raccolta* does not mean the Church of the Holy Sepulchre in Jerusalem, but the "Sepulchrum in Hebdomada Sancta." Several decrees of the Sacred Congregation of Rites use this specific name for the altar of repose in our churches on Holy Thursday. See *Decreta Authentica*, Vol. V, p. 457, where there is a full index of all decrees referring to the "sepulcrum in hebdomada sancta erigendum", i. e. to the special altar where the sacred host to be consumed at the "Missa Praesanctificatorum" of Good Friday, is reserved for adoration. The meaning of the term "Holy Sepulchre" in the *Raccolta* is also made clear by the fact that this "visit to the Holy Sepulchre on Holy Thursday and Good Friday" is classified among the various indulgenced devotions toward the Blessed Sacrament.

SINGING OF PASSION ON PALM SUNDAY AND GOOD FRIDAY.

Qu. May the singing of the Passion be omitted in solemn services with deacon and subdeacon because of lack of ability to sing? If it may be omitted, where should the deacon stand while the Passion is being read by the celebrant?

Resp. In solemn services with deacon and subdeacon on Palm Sunday and Good Friday the singing of the Passion is never to be omitted. But, if there are not three priests or deacons available to sing the Passion, it may be chanted by the celebrant, the deacon and subdeacon of the Mass, provided the latter has received the diaconate. This is the opinion of Martinucci, Van der Stappen and Wapelhorst, commenting on decree 2740 ad 2um (which allowed the celebrant to sing the part of Christ, " ad cornu Evangelii "). See Wuest-Mullaney, *Matters Liturgical*, third edition, Nos. 575 and 576.

IS THERE A FEAST OR ROSARY OF THE SEVEN JOYS OF OUR LADY?

Qu. Will you be good enough, please, to answer these questions which have been proposed to me and to which I can find no answer.

Is there a Feast of the Seven Joys of Our Blessed Mother? When is it? Is there a rosary of the Seven Joys? How is it said? And are there any indulgences attached to it?

Resp. None of the breviaries or missals printed during the last fifty years makes mention of a feast of " The Seven Joys of Our Blessed Mother ".

Likewise, the " Rosary of the Seven Joys " does not appear in the complete list of authentically indulgenced devotions, as given in the *Raccolta* of 1930.

CURTAILMENT OF TENEBRAE.

Qu. Is it allowed to curtail " Tenebrae " to the singing of one Nocturn, Benedictus and Miserere, and still use the triangular candles which are extinguished at irregular intervals during the first three Psalms?

Resp. It is only by epiky and by force of circumstances and practical difficulties that the public service of " Tenebrae " may be curtailed to the singing of one Nocturn, followed by

Lauds, or simply by the *Benedictus, Christus factus est*, and *Miserere*. Wapelhorst (page 520, eleventh edition) quotes and endorses the assertion of De Carpo's *Caeremoniale*: "Si totum Matutinum cantari nequeat, tunc cantetur saltem primum Nocturnum et Benedictus." In this case the triangular candlestick with fifteen candles may be retained, as it holds a very interesting symbolical meaning; but the candles should be extinguished at set and regular intervals, for instance after each Psalm, Lamentation, and Responsory.

FEAST OF OUR LADY OF GUADALUPE.

Qu. Should regulars in the diocese of Los Angeles celebrate the feast of Our Lady of Guadalupe as a double of the first class (in the sense of New Rubrics of Breviary, Titulus 9, No. 3)?

The secular clergy of this diocese celebrate this feast as duplex, I cl. Is this by special indult or is it because Our Lady of Guadalupe is Patroness of this territory (as Latin America)?

According to the Lessons of her office, Our Lady of Guadalupe was declared Principal Patroness of all Latin America by Pope Pius X.

Resp. If Our Lady of Guadalupe was truly declared Principal Patroness of all Latin America by Pope Pius X, and if the portion of California which belongs now to the United States may still be considered as being included in Latin America, then the regulars of the Los Angeles diocese are certainly obliged to celebrate the feast of Our Lady of Guadalupe as a double of the first class, but without octave.

On the contrary, if this feast is not a patronal feast for the diocese of Los Angeles and if it is celebrated there in virtue only of a local indult, it is not to be celebrated by orders, congregations or institutes which have their own calendar.

This conclusion follows closely from decree 4312, IV, of the Sacred Congregation of Rites and from the new rubrics of the Breviary (Titulus 9, no. 3).

The Ordinary of Los Angeles should be consulted about the two facts which we presume in our answer, viz. Has Our Lady of Guadalupe been proclaimed by the Holy See patroness of all Latin America? Did the diocese of Los Angeles still belong to Latin America when the proclamation was made?

LIGHTED CANDLES AT SOLEMN MASS OF REQUIEM.

Qu. Should the candles carried by acolytes at a Solemn Mass of Requiem be lighted or not lighted?

Resp. The candles carried by the acolytes at Solemn Mass of Requiem should unquestionably be lighted. The rubrics of the missal are clear in this regard. "Rit. servandus in celebratione Missae", § II, no. 5 gives this general rule for all solemn Masses: "In Missa solemni . . . Acolythi . . . deferunt candelabra *cum candelis accensis*, quae deinde collocantur super credentia." No exception to this rule is made in XIII: "De his quae omittuntur in Missa pro defunctis". It is said that at the chant of the gospel the acolytes do not hold their candles but stand with joined hands on each side of the subdeacon (XIII, 2). Meanwhile their candlesticks with lighted candles remain on the credence. At the absolution, if there is one, the acolytes take from the credence their candles (which had remained lighted), and holding them place themselves again on each side of the subdeacon (XIII, 4): "Finita Missa si facienda sit absolutio . . . Subdiaconus medius inter duos acolythos *cum candelabris accensis*, defert Crucem".

CHAPLET OF THE FIVE WOUNDS.

Qu. Is there a rosary of the Five Wounds? How is it said? And what indulgences are attached to it? Who can bless these rosaries? And where can faculties to bless them be obtained?

Resp. The *Raccolta* mentions the "Chaplet of the Five Wounds" under number 183, page 129.

1. One year's indulgence, once a day, is attached to its recitation.

2. Plenary indulgence three times a year, that is, on any one Friday in March, on the Feasts of the Invention and Exaltation of the Holy Cross, or on any one day in the octaves of these feasts, may be gained by all who practise the devotion of saying this chaplet at least ten times a month. (Confession, Communion, prayer for the Pope's intentions.)

The Sovereign Pontiff Pius IX extended this plenary indulgence to the Feasts of the Nativity, Circumcision and Epiphany of our Lord Jesus Christ, the feasts of His Most Holy Name,

Easter Sunday, the Ascension, Corpus Christi and the Transfiguration, or to any one day in the octave of these feasts. (Confession, Communion, visit to a church or chapel, prayer for the Pope's intentions.)

3. An indulgence of seven years and seven quarantines, daily, to all who shall say the Chaplet from Passion Sunday to Holy Saturday inclusive; a plenary indulgence, when they fulfil the Paschal precept.

This chaplet consists of five sets of five beads each; and at each one of these beads, in memory of the Five Wounds of Jesus Christ, one Gloria is to be said; and at the end of each set of five, one Ave Maria is added in honor of Our Lady's Sorrows.

The condition for gaining all these indulgences is that the chaplets used should be blessed by the Most Reverend Father General of the Congregation of Discalced Clerics of the Passion (Passionists), or by some other priest of the Congregation to whom the General has communicated the faculty received by him.

INDULGENCES FOR THE "SCALA SANTA."

Qu. Is it necessary to add the prayer, "O God, who for the redemption of the world . . . " to the devotion of the "Steps of the Sacred Passion," in order to gain the plenary indulgence attached thereto—e. g., in the Confraternity of the Passion?

Resp. The "Scala Santa" in Rome has been enriched with the following indulgences:

(a) Nine years, for each of the twenty-eight steps of the "Scala Santa".

N. B. The two stairs on either side are similarly indulgenced on All Saints' Day, during the octave of All Souls' Day, from Christmas to the Epiphany, and during Lent. The ascent must be made on one's knees, and with a contrite heart and meditation on the Passion of our Lord.

(b) Plenary Indulgence, as often as the ascent is made.

The official *Raccolta* does not require the addition of the prayer "O God, who for the redemption of the world . . . "; but only the usual conditions for a plenary indulgence, viz., confession, Communion, and prayer according to the Pope's intentions.

CHANGING THE STATIONS OF THE CROSS.

Qu. I wish you would discuss the following question concerning the Stations of the Cross in an early issue of the REVIEW. With Lent only a short time away, the question may have something like general interest.

The Stations of the Cross in my parish church are inexpensive pictures mounted in a wooden frame and covered with glass. On top of the frame a small cross is nailed. The pictures become soiled and dirty with the passing years. Recently a new set of pictures, better ones, showing the Way of the Cross, was obtained. These new pictures were placed in the old wooden frames, which were scraped and varnished, with the cross atop each frame gilded again and the glass fronts washed. One cross was broken and a new cross was made to replace it.

Was the blessing on the Way of the Cross lost by these changes so that the Stations must be erected again?

Resp. The fourteen wooden crosses constitute the essential element of the Stations. The pictures help the piety of the faithful, but they are not necessary. Tanquerey, in his *Theologia Moralis* (volume on Penance and Matrimony, Appendix de Indulgentiis, p. 365) says: "Quatuordecim cruces requiruntur, quae sint ligneae et adstantibus visibiles, absque imagine Crucifixi; tegi non debent ferreis crucibus, sed inaurari, deargentari aut variis coloribus ornari possunt. Imagines, vel tabulae pictae, quae passionem Christi repraesentant, utiles sunt ad devotionem fovendam, sed non necessariae; a crucibus sejungi possunt."

The crosses of the Stations do not lose their indulgences on account of a change or an improvement of secondary importance; for instance, if they are taken off for a while and put back where they were before; or even arranged in better order in the same church, or in a new church built on the same site as the old one and dedicated to the same titulary. Likewise, the indulgences are not forfeited if some of the crosses (but not a majority of them) are replaced by new crosses. These new crosses need no new blessing or canonical erection. (See decrees 258, 264, 270, 323, 375, 223, 311 of the *Decreta Authentica* of the Sacred Congregation of Indulgences.)

DIARIUM ROMANAE CURIAE.

Pontifical Appointments.

Domestic Prelates of His Holiness:

20 July, 1935: Monsignors Henry Van der Putten and Francis Van Haver, of the Diocese of Alexandria, Louisiana.

23 July: Monsignors Patrick J. Coyle, James P. Treacy, James B. Dollard, Michael Cline, William A. McCann and Hugh J. Sweeney, of the Archdiocese of Toronto, Canada.

24 July: Monsignors William Ormond, Henry F. Holbrook and Michael Edge, of the Diocese of Auckland, New Zealand.

8 August: Monsignors Michael E. Fogarty, Edward O. Hervieux and George L. Murray, of the Diocese of Ogdensburg.

Monsignor James D. Shannon, of the Diocese of Burlington.

19 August: Monsignor Joseph Tonks, of the Diocese of Northampton, England.

28 August: Monsignor Andrew S. Garstka, of the Diocese of Buffalo.

Monsignor John Baptist Dudek, of the Diocese of Oklahoma City and Tulsa.

21 September: Monsignors John J. Robling, Thomas J. Moczygemba, Francis Maas, Louis P. Netardus, Peter J. Schnetzer, Patrick J. Geehan, Herman H. Gerlach, M. S. Garriga and Alphonse Heckmann, of the Archdiocese of San Antonio.

1 October: Monsignor Fulton John Sheen, of the Diocese of Peoria.

25 October: Monsignor Hugh Vincent Lean, of the Diocese of Clifton, England.

9 November: Monsignors Joseph McHardy and John J. Sheehy, of the Diocese of Galloway, Scotland.

Knights Commander of the Order of St. Gregory the Great, civil class:

30 October, 1935: Mr. Bernard McCarthy, of the Archdiocese of Wellington, New Zealand.

23 November: Mr. John Kennebek, of the Diocese of Omaha.

Knight of the Order of St. Gregory the Great, civil class:

5 October, 1935: Drs. Edward Fortier and Hyacinth Lebel, of the Archdiocese of Montreal.

Book Reviews

MORAL AND PASTORAL THEOLOGY. By the Rev. Henry Davis, S.J. In Four Volumes: Vol. I, Human Acts, Sin, Virtue; pp. 361;—Vol. II, Commandments of God, Precepts of the Church; pp. 431;—Vol. III, The Sacraments in General, Baptism, Confirmation, Holy Eucharist, Penance, Indulgences, Censures; pp. 504;—Vol. IV, Extreme Unction, Holy Orders, Marriage, The Clerical State, The Religious State, Duties of Laypeople; pp. 386.—Sheed & Ward, Inc., New York City. 1935.

THEOLOGIA MORALIS Codici Iuris Canonici necnon Iuribus Galliae, Hispaniae, Lusitaniae, Mexici et Omnium fere Nationum Americae Meridionalis accommodatum. Iosephus Ubach, S.I., in Facultate Theol. Collegii Max. S. I., in Rep. Argentina Theologiae Moralis Scholasticae Professor. Vol. I: Theologia Moralis Generalis et ex Speciali Tractatus de Praeceptis Virtutum Theologicarum, Decalogi et Ecclesiae, necnon de Obligationis Quosdam Hominum Status Respicientibus. Vol. II: Theologia Moralis Sacramentalis, Tractatus de Censuris et Appendix Diversarum Facultatum. Bonis Auris apud: "Sociedad San Miguel", Sarmiento, 1949. 1935. Pp. xxiii + 681 et xviii + 772.

COMPENDIUM THEOLOGIAE MORALIS a Raphaële Tummolo, S.J. Editio Quinta quam recognovit emendavit et auxit Thomas A. Iorio, eiusdem societatis. Vol. II. Pars Prima. Neapoli (Italia) M. D'Auria, S. Sedis Apostolicae Typographus. 1935. Pp. 377.

In the Preface to Father Davis's four-volume work he notes that several other manuals in English on moral theology have been published within recent years and mentions specifically those of Father Slater, S.J., Fathers McHugh and Callan, O.P., and Koch-Preuss. None of these works, however, presents adequately that part of moral theology which deals with the Sacraments, particularly in relation to canon law. These deficiencies Father Davis urges as the main justification for the publication of his own volumes. The jacket on each of the volumes stresses, moreover, the many pastoral notes which Father Davis's work contains for the guidance of pastor and confessor. The most recent decrees of the Roman Congregation on practical subjects are also given a conspicuous place. In the words of the author, the

chief aim was "to present the common teaching of modern Catholic authors on moral theology and not to cover again the ground that has been so carefully traversed by them in comparing the opinions of classical writers on the subject." Undoubtedly, this aim has been achieved in these four volumes. They are clearly written in simple style, without prolixity, and printed in an attractive manner. They make easy reading.

Perhaps the most satisfactory feature of the work is the discussion of medico-moral problems, particularly those of ectopic pregnancy and sterilization. The treatment of the former covers thirty pages, presenting all the important opinions of medical men as well as of theologians. While some theological writers regard Father Davis's conclusions on the question of operations in cases of ectopic pregnancy as unduly liberal, it must be admitted that he puts forward a very persuasive defence.

His treatment of some other peculiarly modern problems is not so satisfactory. For example, his discussion of wage justice is too brief and elementary. His opinion that most civil laws are purely penal and that the same is true of the obligation to pay taxes can scarcely be said to be adequately supported. Particularly weak is his contention that good citizens should not be obliged in conscience to pay taxes when "so many others openly repudiate the moral obligation if there is one". The obligation of the latter is surely independent of the neglect of the obligation by others. To be sure, the conscientious citizen is not obliged to pay more than his own fair share; that is to say, he is not obliged to make good the deficiencies of others. In other words, he is bound to pay as much as would be imposed upon him if all others did their full duty. Father Davis in effect says that, when others, possibly the majority, do not fulfil their obligations, the conscientious man is not obliged to fulfil his either. It would be difficult to formulate a principle more fruitful of abuse and of encouragement to violation of civic duty.

Undoubtedly the feature of Father Ubach's work that will first attract the attention of the fairly well informed student is that it is published in Buenos Aires and that its author is professor of moral theology in that city. In the United States, at any rate, the theological productions of South American countries are not well known. For this reason alone, the present work ought to receive generous welcome.

Appreciation of Father Ubach's volumes is not, however, dependent upon and should not be determined by any such extrinsic consideration. His work is deserving of praise on objective and intrinsic grounds. In the preface to the present (the second) edition we are told that it is greatly superior to the first edition in its treatment of

some fifteen topics, including hypnotism, sexual instruction, pregnancy, wages, lying, the solemnity of vows,—to say nothing of prostitution, telepathy, the emancipation of women, boxing, venereal diseases, conscientious objections to war, the necessity for an international peace tribunal, euthanasia, the sterile period in women, and the rest. These are sufficient indications that the work is comprehensive, modern and up-to-date. The treatment of the question of justice in wages is unusually ample for a manual, and the argument for the right to an absolute family wage is unusually cogent. The discussion of the obligation resting upon a wife whose husband uses artificial means of contraception is one of the best to be found in any manual. In general, this work will be found to be eminently satisfactory.

The production noted above from the pen of Father Tummolo is the first part of the second volume of his "Compendium". It comprises the tracts on Particular States, on the Sacraments in General and on Baptism, Confirmation and the Holy Eucharist. The first named of these is unusually extensive, occupying 123 pages, of which, however, three pages deal with "The Religious State".

STUDIES IN COMPARATIVE RELIGION. Five Volumes. General Editor: Rev. E. C. Messenger, Ph.D. London: Catholic Truth Society. 1935.

Catholics, as Father Messenger remarks in his Introduction, "are convinced that all truth comes from God, and that truth cannot contradict truth. Moreover they hold, with St. Albert the Great, that the truths of natural knowledge constitute a real Revelation of and from God." In the second century St. Justin Martyr had taught this same truth; and indeed, all who truly know God, know the true God. Catholics are therefore interested in gathering the facts about this natural revelation and all the evidence obtainable about the manner in which it has been understood or distorted among ancient and among modern peoples. Atheism, for instance, is chiefly a product of modern culture or pseudo-culture.

Comparative Religion, as a science, must be distinguished from the Philosophy of Religion, and from Comparative Religion as a branch of Philosophy. Questions of the ultimate origins of religion as a whole belong to the Philosophy of Religion; questions about the history and development of particular religions belong to Comparative Religion as a science. The validity of religion escapes empirical investigation; the natural sciences, however, all contain a certain number of hypotheses. Hypotheses must be distinguished from facts; but no science is made up merely of a congeries of facts. In the study of

primitive religions it is especially true that philosophical preconceptions have influenced investigators. The Catholic investigator is peculiarly free in this regard (although some have offended) because of his assurance that nothing which can be discovered will ever go against the revelation in which he believes.

The field of fact especially is covered in these five volumes. Hypotheses, especially erroneous or poorly supported theories, are not overlooked, but the chief concern has been to present the results of the vast research in these fields in recent years. The best Catholic scholars have contributed to the formation of these five volumes; suffice it to mention the Rev. W. Schmidt, S.V.D., the Rev. C. C. Martindale, S.J., the Rev. J. M. Barton, D.D., and Professor John MacNeill. Full account is taken of the manner in which the study of Comparative Religion has been revolutionized by the work of the new Historical Culture School. Of the evolutionist ethnology, Father Schmidt says: "It was in fact no method at all, but a confused system based upon purely subjective estimations; and moreover, it did not take into account the possibility of degeneration." The "historical" method, on the other hand, "follows out the meanderings of individual cultural elements, and especially aims at observing where these cultural elements meet, overlap, mingle with, or invade complete cultural systems or complexes." A proper sequence of events can be arrived at by this latter system, for it provides an objective measuring-rod for chronological cultural development or retrogression.

Each volume in these studies presents a systematic account of a definite portion of the whole. Volume one deals with the religion of the primitives, of earliest man, of oriental cults and of Celtic and Teutonic religions, besides the religions of Mexico and Peru; it thus gives a world-view of the primitive beliefs not directly associated with Judaism or Christianity. Volume two deals with what we may call Biblical religions; not merely Judaism, but the religions of ancient Egypt, Babylon and Persia, and also of the cults of ancient Greece and Rome, official and unofficial. Volume three contains a splendid objective examination of the Christian Church in her ancient forerunners, patriarchs and prophets, and the worship as carried on in the Jewish temple; of the foundation of Christianity and its spread, down to the Trullan Synod (692). Christianity is thus set fairly alongside every other belief that has gained world attention; doctrines, liturgy and moral practices and requirements are submitted to an objective scrutiny.

Volumes four and five complete the series of Studies in Comparative Religions by scientific examination and criticism of the Catholic Church in medieval and modern times, and of the various creeds and

sects which pleaded for world recognition in this period. A unique addition to the science of Comparative Religion is the study of *Communism and Religion*, by the Rev. Louis Watt, S.J. The *Philosophy of Comparative Religion* contributed by the general editor as the concluding study makes a thorough review of the entire work and brings out the conclusions to which as a whole it leads.

With solid reasons, the taking of the Judeo-Christian Religion as the center, is justified. In particular, the reason for including the essay on Communism is emphasized. Communism is an attempt to build up, not merely a non-religious, but an anti-religious civilization. It depends for its existence upon the false principles that, to begin with, there is no God of any kind anywhere, and secondly, that there is no life after this present one. " Now we have this new phenomenon, a State which is not merely neutral, but positively anti-religious in every way. It is too early yet to say how the Church will meet this new situation, but her history in the past gives us every confidence that she will eventually master this one as she has mastered the others " (Vol. V, 39, 5).

These five volumes constitute a source book and supply the point of departure for future research. There has never been a better plan for the organization and grouping of all the data and material gathered by research workers in the primitive, historical and contemporary religion. For a ready answer to questions frequently put to pastors about the doctrines, developments and religious value of minor sects these books are very useful. Whoever reads these five volumes, captivatingly interesting, will set them down with a vastly increased knowledge of human attitudes and affective mentalities, but with an ever-deepening gratitude to God for the revelation given by His Divine Son, to know whom is Life Eternal.

Possibly the unity of subject has tended to bring about a unity of style among the various writers; for such a unity exists in a marked degree. It may be also in part the subject matter, at times exotic and apparently remote from our ordinary religious teaching and experience, that gives a freshness to the presentation not often found in books dealing with religion. To the teacher of religion, at the high school level or above, the approach through comparative religion will not only vitalize the subject, but give a broader view and a stronger conviction of Catholic truth, along the line of thinking commonly thought to be a danger to revealed teachings. The way to conquer error is to bring out truth; comparison often enables truth to impress itself by the very force of contrast.

VEN. DOMINIC SAVIO. (A Pupil of Saint John Bosco.) By John Bosco. Translated and adapted by Mrs. Mary Russell. Herder Book Co., St. Louis, Mo. Pp. 196.

Saint John Bosco was fully convinced that only an intense supernatural education would prove to be the salvation of the children of his day. He held that Catholic education did not consist merely of the daily hour of Catechism; he realized that Catholicism was not a series of "donts" but an actual life. His entire life was devoted to the education of his day. But like other saints, his life was one of sorrow, loneliness and misunderstanding, as few could see his point of view. One day, however, in October 1842, God deigned to send him a ray of light by placing on his path Dominic Savio. After a brief interview the saint saw that the grace of God was deeply instilled in the soul of Dominic, and he was answering to it in a most sublime manner. Don Bosco took him under his special charge and with the utmost care developed the faculties of the boy, and encouraged him to continue coöperating with the grace of God. The boy died at the age of fifteen.

His life is told in a simple yet elevating manner. In it, one readily sees the influence that frequent Holy Communion can have in the shaping of the spiritual life of a youth. Further, we see that Don Bosco did not hesitate to have children make their First Communion at an early age, and encouraged them to approach the altar rail daily.

The saint, fearing that sentimentality might creep into the life of Dominic, encouraged him to action. Hence the boy entertained one desire, to show his companions how to see God so that he often was heard saying: "If I could win all my school fellows to God, how happy I should be!" Dominic had a strong devotion to the Blessed Mother. He also went to Holy Communion almost daily and accordingly fixed for himself a regular program: so that his Communions could be more fruitful: Sunday: Holy Trinity; Monday: Spiritual and temporal benefactors; Tuesday: Saint Dominic and his Guardian Angel; Wednesday: Our Lady and the conversion of sinners; Thursday: Holy Souls in Purgatory; Friday: Passion; Saturday: Protection of Our Lady in life and in death.

In spite of his youth he felt that it would be difficult to keep his innocence unless he was made deserving of it, and accordingly he resolved to fast during Lent, and to eat only bread and drink only water on Saturday. Of course, his director strongly objected and when Dominic heard the decision of his confessor, through obedience he immediately submitted himself.

He died at fifteen and recently has been admitted to the roll of Venerable. His life originally was written in Italian by Saint Bosco

himself. This is a well rendered translation. It is a book that will find a hearty welcome among young boys as they will find in Dominic an example of purity, obedience, and humility. Yet he was a real boy.

FOUR INDEPENDENTS. By Daniel Sargeant. New York, Sheed and Ward, Inc. Pp. 243.

The Catholic literary revival is one of the most significant movements in the field of modern letters for Catholics and non-Catholics alike. *Four Independents* is a critical study of one aspect of this movement. In this collection of essays Daniel Sargeant sketches the careers of four Catholic writers who, despite their acceptance of the Church and their genuine devotion to it, remained, in a measure, " Independents ", holding attitudes that were very much their own.

Four Independents is interesting for something above and beyond its surface content. Fundamentally, it is a treatment of the question of the place of the creative artist within the Catholic Church. Agnostic or Protestant critics during the last century have delighted in pointing out that the writer must preserve his " individuality " at any cost; they have decried the dangers of " submerging the personality in the vast impersonal organization of the Church ". Yet it is significant that some of the most genuinely " individual " of modern writers, men such as Péguy, Claudel, Hopkins, and Brownson, whom Sargeant treats in this book, have come over to the Church. Nor did they become any less " individual " for their conversion. In fact, their individuality was infinitely enriched and strengthened for being rooted in a rich and enduring tradition, the most fructifying of all traditions for the production of the truly great in literature, the tradition of the Roman Church.

Thomas Stearns Eliot has remarked in his fine essay *Tradition and the Individual Talent*—and we have reason to believe that he had the Roman tradition in mind, although he has not yet entered the Church —that a great deal of the futility and impotence of modern writing can be traced back to the lack of a common background, a common tradition, a central point of reference. Lacking any real ethical or spiritual basis, bereft of an enduring tradition, the writers of the hard-boiled pre- and post-war schools produced work which may have value as individual pathological documents, but which certainly has small value as creative literature. As Eliot expresses it: " This sense of tradition, which is a sense of the timeless as well as of the temporal, and of the timeless and the temporal together, is of undeniable importance to the writer. And it is at the same time what makes the writer most acutely conscious of his own place in time, of his own contemporaneity." And later: " What happens is a continual surrender

of himself [the writer] as he is at the moment, to something which is more valuable. The progress of an artist is a continual self-sacrifice, a continual extinction of the personality. For poetry is not a turning loose of emotion, but an escape from emotion. It is not an expression of the personality, but an escape from personality. *But of course only those who have personalities and emotions know what it means to want to escape from these things.*"

At the first glance the four literary men treated in this book would seem to be a strangely assorted group, thrown between the same covers as a result of chance rather than of any organized plan. But basically they do have some common characteristics. All four of them were highly individual personalities, who sought to escape from the pettiness of self in the discipline of the Church; each desired " to surrender himself to something which was more valuable." Yet each of the four remained " independent " and never found complete acceptance either within or without the Church.

Look at Charles Péguy. He had been convinced of the truth of the teachings of the Church since 1905. Yet when he was killed in the Battle of the Marne in 1914, he had been to Mass but once since his childhood. He had never had his marriage regularized, nor his children baptized. Yet he had a profound devotion to the Blessed Virgin that belongs more to the Middle Age than to our own thin-blooded era; he made many pilgrimages on foot from Paris to Lourdes and to Chartres to implore her mercy. And his religious unorthodoxy was paralleled by his literary unorthodoxy. His endless repetitions, his naïveté of expression, the heavy, hammering power of his lines, puzzled most of the literary critics of his time.

And Paul Claudel. He was a convert at the age of eighteen, and since that time has shocked conventional critics by his metrics, and conventional Catholics by the ardent intimacy of his belief. Instead of faith, some wrongly see only a conversational irreverence in such a lovely poem as " La Vièrge à Midi ":

> " Il est midi. Je vois l'église ouverte. Il faut entrer.
> Mère de Jésus-Christ, je ne viens pas prier.
>
> Je n'ai rien à offrir et rien à demander.
> Je viens seulement, Mère, pour vous regarder."

Mr. Sargeant has translated this poem, together with some other examples of the work of Péguy and Claudel. Unfortunately, the translations are clumsily done and will serve only to give the reader who does not understand French a very distorted and unfair impression of these writers as poets. One example will suffice. Mr. Sargeant translates the lines of " La Vièrge ".

" Ne rien dire, mais seulement chanter parce qu'on a le cœur trop
Comme le merle plein qui suit son idée en ces éspaces de couplets
soudains."

as

" Nothing to say. The heart itself can sing
Whatever it likes, as swallows sing on the wing."

Whatever this may be, it is certainly not what Claudel says in the original, nor is it English poetry in its own right.

The third of our Independents, Gerard Manley Hopkins, Anglican become Jesuit, disgusted his Oxford friends by " deserting " them, yet never quite won the confidence of his Catholic associates. Orestes Brownson is the least known of the group from a literary point of view and is perhaps the most interesting as far as his religious evolution is concerned. Fundamentally, it is not astonishing that Péguy and Claudel should have become convinced of the truth of the Roman tradition, for the faith of Peter is inbred. It is a part of the French landscape of the growth of hundreds of years. Nor is it unusual that young Gerard Manley Hopkins, dissatisfied with the half-way, straddle-the-fence position that the Oxford Movement tried to maintain, should have gone the whole way and entered the Church of Rome. But Brownson, born in the rigorously Protestant atmosphere of Vermont, brought up by a stern, unloving farm couple, became a Catholic after having been a Presbyterian, a Universalist, a Unitarian minister. After his conversion he became the first great American Catholic journalist. Even to-day very few people know about Brownson and his work; Sargeant's book does well in awakening an interest in this remarkable figure. Thus all four of these men were " Independents " within the fold of the Church, spirits at whom conventional eyebrows were raised and from whom conventional shoulders were turned. This book, in describing their lives and writings, has succeeded in being readable and interesting.

Unfortunately, a want of definiteness of tone mars the success of these studies. A reader interested in literature would desire a more precise evaluation of the literary output of these men, their significance as poets. We are told that the work of Péguy is " unusual "; why is this so? The same vagueness marks and mars the other essays. For an introductory work of this sort, a bibliography is most useful to guide the interested reader to further information; the addition of a bibliography and index would increase the value of *Four Independents*.

AN ESSAY TOWARD A HISTORY OF EDUCATION. By W. Kane, S.J. Loyola University Press: Chicago. 1935. Pp. xvi + 637.

Father Kane's treatment of the history of education is fresh and vigorous and lends interest to a subject that students are liable to consider dry as dust. The topics for discussion appended to each chapter represent a challenge to both teachers and students, and the bibliographic notes invite the kind of work which the author expects a text book to stimulate: "A text book should be little more than a suggestive outline, not a complete treatise to take the place of the living teacher or to obviate the need of study and research on the part of the student. A text book should be a stimulus and a guide to work, not a substitute for work. There is, apparently, no way open to mere human beings to educate a man, save by getting him to educate himself."

The author states his viewpoint quite plainly in the preface: "The writer of this text book is a Catholic priest. He is aware that in historical controversy there is a Catholic prejudice as well as an anti-Catholic prejudice. He has tried to keep that fact clearly in mind when writing this book. He has gone to sources as much as he could; when the sources were not accessible to him, or the field too large for him to cover directly, he has preferred the authority of non-Catholic scholars to that of Catholic scholars, in every instance where choice was reasonably possible."

Some readers will think that Father Kane has gone too far in ignoring some Catholic authors. Cardinal Newman, for instance, does not seem to be mentioned in the book. Dupanloup, Montessori, and Rosmini are treated in footnotes. Otto Willmann is merely mentioned on page 451 as having profited from Herbart's "practical suggestions". In the bibiliographical note on page 472 Willmann is commended for the dispassionate and objective study of modern democracy in education presented in his *Science of Education* (Archabbey Press, Latrobe, Pa., 2nd ed., 1930). De Hovre-Jordan's *Catholicism in Education* (Benziger Brothers, New York, 1934) offers abundant proof of the importance of Newman, Dupanloup, and Willmann for the history of education. Among the French and German encyclopedias listed on page 7, there is no mention of Roloff's five-volume *Lexikon der Pädagogik*, which is undoubtedly our most important Catholic encyclopedia of education. Still, Father Kane nowhere minimizes Catholic doctrine, and his tone is often militantly Catholic.

All teachers of the history of education will do well to examine Father Kane's book with a view to adopting it either as text or at least as supplementary reading.

CATHOLICISM, PROTESTANTISM AND CAPITALISM. By Amintore Fanfani, Lecturer in Economic History in the University of the Sacred Heart, Milan. New York: Sheed and Ward, Inc. 1935. Pp. 224.

Within the last fifteen years, several students of economic history have set forth and defended the proposition that the rise and development of capitalism are to be attributed mainly, if not almost entirely, to the doctrines and practice of Protestantism. Weber and Troeltsch in Germany, Tawney in England, and O'Brien in Ireland are the writers most frequently cited in this connexion. Although Professor Fanfani is a Catholic, he accepts this theory only with very considerable qualifications.

The present work deals with "the relations between Catholicism and Protestantism on the one hand and the development of capitalism on the other" (p. 4). What is capitalism? According to the author, the correct answer can be given only in terms of the "capitalist spirit". Otherwise we are confronted with half a dozen or more competing definitions, all exhibiting some degree of plausibility. The origin of capitalism is identical with the origin of the capitalist spirit. The essence of capitalism is to be found in the essence of the capitalist spirit. What is that essence? It is the conception of wealth as the best means for the satisfaction of every kind of need and as an object deserving pursuit to an unlimited degree and with the utmost intensity by whatever means are regarded as lawful; and the criteria of lawful means are economic rather than ethical, individual and utilitarian rather than social and supernatural. In every one of these respects the capitalist spirit is distinguishable from the pre-capitalist spirit.

As a social phenomenon, the capitalist spirit did not come into existence suddenly. It manifested itself in individuals long before the arrival of the capitalist period. St. Godric in the seventh century before his conversion, the Mairano family in the eleventh century, a very large number of individuals in the twelfth and thirteenth centuries, and very large groups of business men in half a dozen countries of Europe by the end of the fifteenth century—are apt illustrations. According to the author, "the development of the capitalist spirit occupies nearly ten centuries, from the ninth to the eighteenth, in the course of which it passes from the stage of timid and sporadic appearances in isolated individuals to that in which it is firmly established in nearly the whole of the ruling classes, in doctrines, in society, and in all social institutions" (p. 37).

Having defined the capitalist spirit and noted the manner in which it originated and developed, the author examines the influence upon capitalism exerted respectively by Catholicism and Protestantism.

There is, he says, "an unbridgeable gulf between the Catholic and capitalistic conceptions of life" (p. 143).

Nevertheless, he maintains that capitalism was born in Catholic countries before the Reformation. After presenting in some detail the proofs of this statement, he draws this summary conclusion: "In the Catholic Middle Ages, the whole of Western Europe, including Spain . . . saw the rise of great numbers of early capitalists" (p. 170). How is this apparent contradiction to be explained? "It is the waning of faith that explains the establishment of a capitalistic spirit in a Catholic world, but in a certain sense it is the establishment of the capitalistic spirit that brings about a waning of faith" (pp. 178-179).

If Protestantism did not originate capitalism or the capitalist spirit, to what extent did it affect their development? Although the Reformers gave no conscious encouragement to capitalism, their social teaching being substantially the same as that of the great Scholastics, although Max Weber is wrong in holding that the capitalist spirit was created by the Protestant ideal of vocation or "calling", nevertheless, "Protestantism encouraged capitalism inasmuch as it denied the relation between earthly action and eternal recompense" (p. 205). The standard and goal of economic actions was no longer eternal salvation, but worldly success. "Thus Protestantism appeared as the religious sanction of the free efforts of men to attain wealth" (p. 209). And the economic success of Protestant individuals and Protestant nations had a disastrous effect upon those vestiges of Catholic social ethics that remained in the thinking and traditions of Protestants. Indeed, the same thing happened and is still happening in the social ethics of many Catholics. One factor in the paramount influence of Protestantism upon the development of the capitalist spirit and capitalism is not emphasized by the author. It is that which has been excellently described by Tawney in his book, *Religion and the Rise of Capitalism*; namely, that in the eighteenth and nineteenth centuries the authorized teachers of all the more important Protestant sects ceased to apply moral principles to economic transactions.

Whether or not one accepts the main thesis and the main conclusions of this book, one must admit that they are very persuasively presented and that the author exhibits great objectivity, great fairness, keen logic and a very unusual amount of erudition.

JOHN L. STODDARD. By D. Crane Taylor. P. J. Kenedy and Sons: New York. 1935. Pp. 325.

It is a happy combination when a literary artist sets out to write a biography of one who reached high literary achievement and who was the incarnation of the desirable things in American life. There are

weighty reasons why Mr. Stoddard should have a biographer. And Mr. Taylor shows that he possesses the qualifications necessary for the interpretation of the life of this unusual man.

The author sketches the family background of the Stoddards, follows the young scholar through his years of schooling and brief period of teaching, and traces the steps in the loss of his religious convictions. He shows the origin of that yearning for travel, and the incidents which led up to the career of travel-lecturer. Then he carries us along with Mr. Stoddard in those foreign travels which provided the material for the lectures. In this regard the book serves admirably as a travel-book, for Mr. Taylor seems to have traversed many of the distant paths tramped by his hero.

Critical estimates of Mr. Stoddard's character and work are supplied from many angles. The treatment is objective as well as laudatory. As a travel-lecturer, Stoddard was unique, without an equal. His career of seventeen years was a phenomenal success. Many thousands were led to see the beauty of life through the Stoddard lectures. In this book, the character of the man, in success and in trial, is aptly described. His deep culture, intellectual integrity, sense of justice and wide sympathy are drawn in harmonious colors by the author, who is himself a teacher of English. And not only did Mr. Stoddard broaden the outlook of thousands, but in a period of stress he poured out his financial resources to relieve the innocent victims of the World War.

The story of Mr. Stoddard's conversion to the Church is related in a spirit which merits the admiration of all Catholic readers of this book, for Mr. Taylor is not a Catholic. He was sufficiently acquainted with Stoddard to learn something of the inner life of the man. He has also studied the convert's own exposition in his two books: *Rebuilding a Lost Faith*, and, *Twelve Years in the Catholic Church*. The work accomplished by this American apologist for the faith is splendidly portrayed in this biography.

From the viewpoint of American literature, Mr. Taylor's biography deserves high praise. The style fits the subject and the career. Discerning teachers of English will see to it that this book is carefully read. A career that has escaped the attention of too many people is now restored to permanent record. The book may not prove popular, in the manner in which we rate seasonal best-sellers. But anyone who wishes to perpetuate love of beauty, broadness of outlook, and intellectual integrity in American life can ill afford to neglect this excellent contribution by Mr. Taylor to American biographical literature.

It is a matter of regret that Mr. Stoddard chose to pass his final years in Europe. Despite our national faults, is there not some obligation on the more intellectually gifted to help inculcate in young Americans an appreciation of those higher views of life? This is, of

course, precisely what Mr. Stoddard did. But how many more thousands would have been benefited if Stoddard had described for us what a lover of beauty feels as he stands in the valley of Yosemite, or along the Columbia River Highway, or on the top of plunging Niagara, or dreamily glides along Lake George, or watches at eventide a waving field of Iowa corn. The author of this biography hints at such a thought, when relating what the Stoddard lecture on Yellowstone did for those who heard or have read it. Granted the nobility of Stoddard's aim to "make man world-minded" (p. 197), granted that the natural beauties of our own country lack historical associations, would not much be added to life if a literary artist were to capture in beauty of phrase what is here waiting to be made into literature? Inadvertently, they who boast of their foreign travels retard appreciation of the advantages of home travel.

As a report of religious conversion, it may be that this biography will not add a great deal to what is already found in *Rebuilding a Lost Faith*. The biography, however, is necessary if we wish to approach closer to the formative influences of the young New Englanders of those decades. Are we sufficiently sympathetic with those who, despite the coldness of a Calvinism or a Congregationalism, were in reality victims of an over-emotionalized religious atmosphere, and who, in becoming skeptical of all established religion, were, as Stoddard says, "really craving something which we could not find" (p. 35). Accounts of American conversions are more apt to give us an insight into the obstacles we meet than are those of other countries.

The publisher has given to this book a delightful appearance. But the author should have divided up some of the chapters. Chapter III is too long. We disagree with the statement that matter is eternal (p. 272).

Literary Chat

Each new movement in the Church is attended with a certain amount of anxiety as to its feasibility, and the direction it should take. The practice of bringing the Gospel to the man in the street is one of these problematical questions which is being pondered by priests who think persistently on the extension of the kingdom of God. Theoretically, the case is clear. In many respects Christianity began through street preaching. Besides the pentecostal conversions, the Acts show us that St. Paul "disputed therefore in the synagogue with the Jews, and with them that served God, and in the market place, every day, with them that were there" (17: 17). And yet, the majority of priests hesitate to go into the parks. The argument that in the American mind, street preaching cheapens the truth is sometimes mentioned. The argument that no good will be accomplished is heard frequently. Lack of time is another objection.

The movement for street preaching is, however, growing, slow thought it be. Mr. Edward Heffron, Executive Secretary of the National Council of Catholic Men, himself an experienced speaker of the Washington Guild, has written the first account of *The Catholic Evidence Guild* in this country. (N. C. W. C., 1312 Massachusetts Ave., N. W., Washington, D. C.) He sketches the origin of the movement in England. He explains the methods there and here, the spiritual side of the work, some of the fruits, and the growth of the practice. He gives briefly the history of the Guild in Boston, Baltimore, Washington, Oklahoma, Detroit, Philadelphia, Buffalo, and a work similar to that of the Guild in Texas, and the radio work in New York. He shows how to form a Guild, and indicates the sources of material for the work. He might have mentioned the work of the Paulists in this plan of going to the Protestant if the Protestant will not come to us. And his dates show that the campaign of Mrs. Avery and Mr. Goldstein in Boston antedated the beginnings of the Guild in England. However, that is a minor point. Priests who are thinking of venturing into this field of activity will be glad to know of the publication of Mr. Heffron's fifty-six page pamphlet.

Any one who got a thrill from the "pungent paragraphs" of Father Donnelly's *Mustard Seed* will find amusement and profit in "taps from a light lash" that he wields in *Little Cords*. This book of Francis P. Donnelly, S.J., is published by Wm. J. Hirten Co., Inc., New York, N. Y. It measures more than 4x6 inches and is without any index. The pages, though *unnumbered*, count over two hundred. There are forty of the "little cords" with which the author delightfully lashes the peccadillos of human nature and our stilted civilization. This latest paper-bound increase to the already large family of Father Donnelly's popular books sells for twenty-five cents —a mere hint at its real value.

Father McElhone, in *Feasts of Our Lady* (Bruce Bublishing Co., Milwaukee), has given us an altogether delightful series of meditations, thirty-one in number, which may be used in May or October, or on the feast days themselves. A tone of sane piety, balanced devotion and pleasant style are observed as one turns the pages of this book. Clients of Mary will find a real pleasure in meditating, if they ponder the brief but succinct reflexions of Father McElhone, C.S.C. The work may be especially recommended for May devotions.

There is a distinguishing feature in two books recently published for boys. That which marks *Our Boys*, by the Rev. Frederick A. Reuter, (Pustet), is the number of apt and varied stories. This fund of anecdotes and illustrative incidents will appeal to the young and supply inexperienced teachers and priests with material for their talks to the younger generation. It is a work of Catholic ethics, addressed directly to the boys; it is a practical treatise on many of the virtues. The tone is rather healthy; the method is, in the main, positive. Here and there the attitude of the author may be a bit heavy, and not exactly suited to the young. For instance: "So the virtuous appear now insignificant and contemptible, for their true glory, their inner life, is hidden from human knowledge" (81). Is the first part of that sentence always true? Would it apply entirely to our Lord, His Mother, St. Thomas More, St. Francis de Sales? There is a way of holding virtue up to the young which does not attract them. This selected instance, however, is not indicative of the whole book. Many manly stories from modern life will have a splendid appeal.

The second work relates to the teaching of religion. They who wish to know how religion is presented to Catholic students in the public schools should examine *The Means of Grace*, by Fr. Leon McNeill and Madelaine Aaron, (St. Anthony Guild Press, Franciscan Monastery, Paterson, N. Jersey.) These two authors have had experience in the best manner of presenting religious truths outside of Catholic schools. They have now given us an "enriched course of instruction on the Sacraments, the Holy Sacrifice of the Mass, the Sacraments, and Prayer, in the light of the doctrine of the Mystical Body of Christ." The book presents a very pleasing appearance, and, pedagogically, is very well arranged. It would have been more in line with the liturgical movement, however, to have placed the Mass before Communion.

The volume is also adapted for home study and for study clubs.

From the Saint Anthony Guild Press comes *A Question of Lovers*, a little book of poems by Sister M. Madeleva, C.S.C. The name of Sister Madeleva has become a guaranty for lyric verse of essential loveliness. Her song gains in beauty with the years. There are less than fifty poems, but there is abundant grain of delight in this latest harvesting. Nature and nature's God are the central themes. The poet's experience of both is intense and fruitful. Although this is not a book of devotional verse, Sister Madeleva is essentially a religious poet. All her "wine is flavorous of God". One might quote Francis Thompson further and say to this poet what he said to Alice Meynell:

"Whatever singing robe thou wear
Has the Paradisal air;
And some gold feather it has kept
Shows what floor it lately swept."

Strength of thought wedded to delicacy of emotion gives rapier-like poignancy to many of these poems. Both thought and emotion find expression in faultlessly beautiful diction. Much of the charm of all the verses derives from their idiom, which is clear, concise, and fanciful. To select individual verses for mention is too difficult. Of the book's four parts, however, the last, a slender sheaf of sonnets, merits special mention. It forms a fitting climax of the book. (Paterson, N. J.: Saint Anthony Guild Press; 1935, pp. 55.)

A readable booklet entitled *Virgin Most Powerful: Spiritual Growth through the Rosary*, by Martin A. Beehan, LL.B. (New York: P. J. Kenedy & Sons), may well be recommended to both clergy and laity. The book is written by a layman who gives ample evidence of no little familiarity with the deep mysteries of the Christian faith. Besides an introduction explanatory of the Rosary and its mysteries, there are fifteen chapters corresponding to each of the mysteries, each chapter treating of a virtue suggested by the respective mystery. Thus the Annunciation suggests humility; the Visitation, charity. The numerous, choice quotations from standard spiritual books and from the lives of the saints prove that the author is no novice in the field of spiritual reading. His applications to everyday life are sound, straightforward and practical and, what is especially noteworthy, free from sentimental indulgence. We believe that the book will help to promote true and intelligent devotion to the Rosary.

The task of loving and serving God is comparatively easy and delightful in days of health; but when illness lays its withering hand upon us and we are forced to languish in pain and sorrow, resignation to the Divine Will and perseverance in its service are irksome and difficult. It is then that words of encouragement and consolation are most welcome. Such words are provided in the little volume entitled *Auxilium Infirmorum, A Manual for the Sick*, by the Rev. Robert Eaton (Herder Book Co., St. Louis, Mo., 1935. Net $0.90). The book contains thirty-six readings or meditations, none of which exceed five or six pages. The chapters treat of such appropriate subjects as: At Break of Day; At Sunset; Your Mission; The Fatherhood of God; Thoughts in Captivity; God's Choice of Me; Religion Pure and Undefiled; A Night Thought; The Sorrows of Our Lady; Sunday Without Mass, etc. The style is clear, sympathetic and unctuous, and we feel that the book will fill a void in the hearts of our suffering brethren. Perhaps the best apology for the book is found in the words of the author himself: "These papers were for the most part written some years ago, to help one who at length crowned a painful illness of eight years' duration by a death precious in the sight of God. They are now published in her memory, and at her request, for she wished that what had proved of use to her, might help others also."

A great scientist once said that he never read articles in periodicals, not because articles in periodicals were necessarily less worthy of notice, but because whatever was of lasting value would soon reappear in books. B. Herder has just published twelve of Enid Dinnis's short stories under the name *In Merlac's Mirror* (220 pp.) If what the scientist said of scientific articles is true it may hint at the value of these stories, for eleven of the twelve have appeared in *The Sign*, one of our foremost American Catholic magazines. One cannot but envy Enid Dinnis, for while we, her

readers, stumble around in what we think are the beautiful realities, she sees the real beauties whose shadows we call realities.

The Collapse of Cotton Tenancy is a booklet of 81 pages, presenting a summary of surveys made under the direction of Dr. Rupert B. Vance, of the University of North Carolina and Professor Charles S. Johnson of Fisk University. The latter and Edwin R. Embree and W. W. Alexander constitute the commission which sponsored the work. The chapters are: Cotton Tenancy; A Precarious Credit System; Is King Cotton Doomed? The Cotton tenant under the Depression and Recovery Programs, and What is the Way Out? The little book presents a sad picture but an illuminating one. In the Preface, which is signed by seventeen prominent Americans, including Monsignor Ryan and the Rev. Dr. Schmiedeler of the National Catholic Welfare Conference, the remedy for the awful conditions described in the text is indicated: "A better distribution of farm ownership will mean a better balanced agriculture with more attention to nourishing food crops for the farmers' own use and less to purely commercial products." The Bankhead Bill recently before Congress provided the method and machinery for the gradual attainment of this urgently necessary goal. (The University of North Carolina Press, Chapel Hill, N. C.)

Would spiritual directors of nuns subscribe to this statement?—"The disregard of the fact that life does not go hand in hand with the most systematically arranged manual of mental prayer is the source of many distractions." Convinced of this, Father John Pitrus, S.T.D., has written a booklet of reflexions for nuns called *Daily Progress in Religious Virtues*. (320 pp. Immaculate Conception Convent, North Burritt Street, New Britain, Conn.) The book is not a manual of meditations but rather an examination and program for one's remote preparation for progress in mental prayer. The author has obviously done some field work in this branch of the science of the saints. Might one not suggest that in the next edition of this manual the author disregard the grouping of the thoughts under the dates of the year since there is a lack of association between the two, and then place greater emphasis on the topical index, the key to the book.

The faculty of the Roman university, The Pontifical Institute of Both Laws (Pontificium Institutum Utriusque Iuris) has since 1928 published the excellent periodical called *Apollinaris* which is devoted especially though not exclusively, to a practical explanation of the Canon Law in force. Last year the same faculty founded another magazine of quite a different character, *Studia et Documenta Historiae et Iuris* (Piazza Sant' Apollinare, 49, Rome, Italy), to appear twice a year. As its name indicates, it is intended for a more thorough historical investigation of the origin and development of juristic institutions both in Roman and in Canon Law. The first volume of 507 pages contains numerous studies not only by professors of the Pontifical Institute of Both Laws itself but also by eminent scholars from various countries specializing in legal sciences.

This new venture presents the most advanced results of modern research in this field and will therefore be useful, not to say necessary, to all those who desire to make an intensive study of law, whether Roman, Canon or Civil.

A book that all lovers of Ireland will read with interest, and many with a touch of homesickness, is Hugh de Blacam's *Gentle Ireland* (The Bruce Publishing Company, Milwaukee, 1935; xi-181 pp.). In short, vivid sketches, the author gives one a glimpse of Ireland as it is to-day. There is a picture of the Irish peasant with his staunch Catholic faith, and his subtle humor, of the Irish pastor whose favorite word is "practical", and of the children who stand at the door of the chapel after visiting the Blessed Sacrament and say: "Goodbye, Lord, and tell Your dear Mother that I was asking for her". There is a short treatise on Catholic culture in Ireland and a few pages of historical lore with glimpses of the persecution, the "Emperor of the Irish" and the Ark of Kilbaha. The author gives an excellent description of the Mass in Ireland and a moving account of the Eucharistic Congress. The last part, on "Irish Life", describes devotion to Mary, the universal longing to be at the Galway races, and the "Apple Fair".

Books Received

BIBLICAL.

THE OLD TESTAMENT. The Book of Ruth. Westminster Version of the Sacred Scriptures. A new translation from the original Greek and Hebrew Texts. General Editor, the Rev. Cuthbert Lattey, S.J., M.A. Longmans, Green & Co., New York City. 1936. Pp. xl—25. Price, $1.00.

THEOLOGICAL.

LENT AND THE MASS. By the Rev. John J. Burke, C.S.P. Benziger Brothers, New York City. 1936. Pp. 154. Price, $1.50.

FROM DEATH TO LIFE. A Convict's Diary. Edited with Commentary by the Rev. J. Salsmans, S.J. Foreword by Cardinal Mercier. Translated by the Rev. Lawrence L. McReavy, M.A., D.C.L. B. Herder Book Co., St. Louis, Mo. 1936. Pp. 231. Price, $1.25 *net.*

PONDERING IN OUR HEARTS. By the Rev. Francis P. LeBuffe, S.J. The Queen's Work, St. Louis, Mo. 1936. Pp. 45. Price, 10c.

CATHOLIC LIFE AND ACTION. By Hieronymus Jaegen. Authorized Translation from the Fifth Enlarged Edition by the Rev. Berchmans Bittle, O.M.Cap. Bruce Publishing Co., Milwaukee, Wisconsin. 1936. pp. xiv—386. Price, $2.00.

HARD-HEADED HOLINESS. By the Rev. Francis P. LeBuffe, S.J. The Queen's Work, St. Louis, Mo. 1936. Pp. 24. Price, 10c.

GOD: HIS EXISTENCE AND HIS NATURE. By the Rev. R. Garrigou-Lagrange, O.P. Translated from the Fifth Edition by Dom Bede Rose, O.S.B., D.D. B. Herder Book Company, St. Louis, Missouri. 1936. Pp. vi—576. Price, $4.00 *net.*

A MANUAL OF CATHOLIC ACTION. By the Rt. Rev. Monsignor Luigi Civardi. Translated by the Rev. C. C. Martindale, S.J. Preface by His Excellency Archbishop Cicognani. Sheed & Ward, Inc., New York. 1936. Pp. xxiii—247. Price, $2.00.

PHILOSOPHICAL.

LAWS OF LIFE. By Halliday Sutherland. Sheed & Ward, New York City. 1936. Pp. 270. Price, $2.50.

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THE LOGIC OF WILLIAM OF OCKHAM. By Ernest Moody. Sheed & Ward, New York City. 1936. Pp. xiv—322. Price, $3.50.

THE INTELLECTUALISM OF ST. THOMAS. By the Rev. Rousselot, S.J. Translated with a Foreword by Father James E. O'Mahony, O.M.Cap., M.A., Ph.D., D.Litt., Agrégé en Philosophie à l'Université Catholique de Louvain. Sheed & Ward, New York City. 1935. Pp. vii-231. Price, $2.50.

THE CHALLENGE OF THE ETERNAL RELIGION. By E. de Meulder, S.J. Light of the East, 30 Park St., Calcutta, India. 1936. Pp. v—410. Price, 1 Rupe and 4 annas.

HISTORICAL.

DE LA FIN DU 2e SIÈCLE À LA PAIX CONSTANTINIENNE. Par J. Lebreton, professeur à l'Institut Catholique de Paris, et Jacques Zeiller, directeur d'Etudes à l'Ecole des Hautes-Etudes. Tome II, *Histoire de l'Église depuis les origines jusqu'à nos jours.* Bloud et Gay, Paris. 1935. Pp. 510. Prix, Broché, 60 fr; relié, 100 fr.

PIONEERS OF THE FAITH. By Lieut.-Colonel Francis J. Bowen. Introduction by the Most Reverend Archbishop of Westminster. B. Herder Book Company, St. Louis, Mo. 1936. Pp. 189. Price, $1.75 *net.*